"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED IP."

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THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE

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-SPIRITUAL MANIFESTATIONS.

EXPLAINING SUBVERSIONS, REDEMPTIONS, AND HARMONIES,

AND THEIR RELATIONS TO E WITH COPIOUS ILLUSTRATIONS.

PART I.

REASON AND RELIGION.

1. Animals can see the dinerences of things as far as their bodily senses enable them to do so; principle of harmony itself. h. for instance, a dog can tell the differences between his master and mistress, by their looks, the sound of their voices, their odor, their actions, &c., but he has no conception of the relation of husband and wife that exists between them. This conception men can have, as well as a knowledge of their different identities, as the dog has. a. All knowledge, of every kind, exists by contrasting things, and scanning their differences. b. The capacity to contemplate, or scan relations, as well as the things which stand related to each other, is the prerogative of men above mere animals. Thus, to know and comprehend truly the relations in which things stand to God, and to each other, is to be truly rational, and to increase in this knowledge is Men, too, as a part, and only a part, of the Unitrue intellectual progress.

2. A man can either love the relations in which he stands to his wife, or not love them. If he love them, he is glad they exist, and will do her all the good he can, but if he love not those relations, central ideas, all men can be brought to converse, he will do her no good, except from other considerations; so of all other relations in which we stand. If a man love the relations in which he stands to God, he will desire to obey what that God requires of him. If he love them not, he will be careless of obedience. If a man love the fraternal relations in which he stands, under one common Creator, to other men, he will wish to do them good in those relations, but if he love not those relations, he will not have that wish, and canknows and truly loves the relations in which he stands to creation, he will come into harmony with be truly religious, c.

knowledge is a pre-requisite of doing good. de each department of Nature, internal or external. Hence there can be no truly religious action without true rationality as well as true love. True rationality and true religion go hand in hand in the production of good fruits, and thus it may be seen,

4. The Infinite is the Primary or First of all fulness. c. Each and everything, according as it is can carry, throw, and even walk with sticks! more or less perfect, is more or less an image of These are so near men as to have paps on their could not be a line. A watch has its main spring, petite. (See No. 38, below.) an animal its brain, &c. &c. Thus all things are more or less images of the Great Unit, as all numbers are images of the primary number or unit, for all great things are neither more nor less than what the various parts of which they are composed, make them to be, as a thousand units make a thou-

5. There is no harmony, no union without a common tie, as a thousand units are harmonized into one number, by the common tic of harmonized units. Men may approach each other ever so closely, as to distance, but cannot harmonize so relations, although the things that are related are . much as to converse, unless there be a common idea or tie of thought between them. How often do strangers meeting, make the state of the weather, or some other familiar circumstance, the common tie between their minds, so as to appear sociable! Ignorant men make silly subjects the common tie; vicious men, wicked subjects; mechanics, mechanical subjects; religious men, religious subjects, the ties by which to harmonize their minds, for all men are gregarious, and have strong social affinities, either active or latent.

6. The more elevated the minds, the more elevated the ties that bind them, because the more elevated is the primary or life-giving tie, or common centre of that plane, for the primary or central tie is either high or low, so are all things clustered around it. So is the whole of that plane or thing considered as an unit. An atom of matter has a material centre; a world, a mundane centre; an imaginary or real circle, an imaginary or real centre or primary. A system of worlds, a system centre or primary; a chaotic arrangement, a chaotic centre, a spiritual body, a spiritual centre or primary from which it derives its life and usefulness, &c. All things, high and low, great and ist between some things stand related to the relational small, have their primaries, common ties, or most important parts, in affinity with all the parts. That primary, whether temporary or eternal, which is perception, as well as wide round about among common to all the parts, is that, and that only, around which all the parts can be harmonized. The affinities of all the parts have reference to the primary or most important part, common to all the parts, as the attraction of all the particles of matter composing the earth make the general or common tie of all the parts, so as to attract smaller bodies to its surface, in order to harmonize in form-

or, EDITOR CHRISTIAN SPIRITUALIST, No. 553 Broadway, New- and in the best harmonies; while he who runs off It is an effect from its cause. upon one or two of the radii, or spokes of the

of harmony, and should in every case be carefully avoided, as all means between the extremes are nearer to the primaries, the sources of life and usefulness. A man throws himself out of the harmony, by running out upon one or two principles, to the neglect of others, even if it be upon the divine 8. To have mental harmony, then, there must be

a tie common to all minds, by which all can communicate, and around which, and toward which, all can affinitize themselves; that is, an idea common to all ideas, as centres or primaries are common to all around them. i. Nothing but centres or primaries can be alike common to all clustered around them. By means of this one indispensable central or primary idea or tie, can all minds communicate. There must also be a central or common object, around which the souls of all men can harmonize. There can be but one centre or primary in the Universe, which is the Infinite, in respect to whom all things exist as one, in harmony. verse, must have their central, or most important man, around whom all men can be harmonized, and whose ideas must be to all men, as central ideas, or common ties of all minds. About these and thus upon this plane can all be harmonized and upon no other. There can be but one man among men, who can hold this place, and who stands alike to all men, as there is but one Infinite in the universe, one centre to a circle, one middle to a line, one important part in every individual thing, to which all its various parts have reference. 9. Among books, the images of minds, there

must be a central, a most important book, to which all other books remotely or proximately have refernot come into true harmony with them. If he ence. j. There can be but one such book, standing alike to all books, as arbiter among books, to determine their relative value or usefulness. Supit, as far as he is able, and only use it, but if not, pose two such books, and confusion or discord is he will be careless of it, and i very likely to abuse the inevitable consequence, as if we supposed two it. To kne and understance hese relations truly, centres to a circle, two Infinites in the universe, is to be truly rational, and to eve them truly, is to two central minds, two primary central men, or two central ideas, the effect of which is partyism. love. To do good is the effect of true love, and of multiplied centres, or primaries instead of one in

ILLUSTRATIONS OF PART 1.

See paragraph No. 1, v. 1. It might seem rethat there is no true religion but that which is truly markable, but no animal can understand the relarational, and rive reise. We say truly rational, and tion that exists between fuel and fire, so as to true religion, because there may be a false or de- make the least use of such knowledge! Fuel may ceptive something called rationality, and misdi- be ever so near a fire, yet a dog, that can carry rected love, or that which is not true, may be sticks, may wish or need the fire kept up and increased to warm himself by, can never put a stick upon the fire for any such purpose!! Neither can things, from which they derive their life and use- the ourang outangs, who love to warm by fires, and the whole, and has its centre, or primary part, breasts, nurse, carry, and protect their young in more or less near the Infinite. A circle has its arms, and yet are not rational, cannot put a stick centre, without which it could not be a circle; a of wood on the fire to keep it up, nor invent any line has its central part or middle, without which it thing, being guided by sensation, instinct, and ap-

2. Animals cannot perceive relations, because relations are purely Spiritual. There are no material substances, or any thing like material substances in them. Relations can be seen or discerned Spiritually only. As far as a mind can see, know, compare, or judge of them, that mind is rational or intellectually Spiritual. To see and understand the relations that exist between this hand, this pen, and this paper, or of fuel to fire, is an effort of reason, for there is not a particle of material substance, or anything resembling material substances, in those material, as the parts of a machine which stand related to each ether. Here we arrive at the groundwork of rationality, above that of mere sensation,

instinct, or appetite. 3. To be able to scan or criticise material things as animals can, is a Spiritual function of a lower order than rationality, for material substances in themselves have no such power. (See No. 19, and illustration p.) This is a lower degree of Spiritual functions, than to be able to scan relations which are themselves Spiritual. To be able to see and criticise disembodied Spirits, or the difference between them, is a lower Spiritual function than to be able to see and criticise relations, because Spirits may be seen by a mere elevation of the mode by which material things are seen. Spirits exist in bodies, that in many respects are similar to material bodies, which is by no means the case with rela-

4 Above the ability to see relations of material things to each other, is the ability to see and examine the relations that relations stand in to each other. That is, to see how the relations which extions in which other things stand to each other; thus on, ad infinitum, up the ladder of Spiritual things of the same plane of discernment. It may now, with little study, be seen in what the grand difference between the rational or truly progressive man, and the mere animal man, lies. This functions be ever so nearly alike to common observa-

No. 1, b, We think that the sentence, "All hg one globe, around the common centre of at- knowledge, of every kind, exists by contrasting that knowledge cannot be spread until the reader less, than a combination of all the parts of which it tends to publish. these things and scanning their differences," is an comes, and goes to work, yet the primary effort to is composed; and what the parts, taken together, 7. Principles diverge as radii from centres or axiom or self-evident proposition, that cannot be firsts, toward circumferences or secondaries, in ev- demonstrated, but left to the decision of common dy to spring forth into the mind of any reader that Thus the manifestation of the Infinite, in the weful. There is not

der, prevails in all the economies of the *one* Infinite, things, is the privilege of rational men alone.

from harmony. To do this, religiously, is secta- to that person or thing. Although he may forget when the proper conditions are presented. This is rianism; morally, is fanaticism; philosophically, is or may be ignorant of the relations existing be as far as anything is in itself anything. Activity dogmatism; scientifically, are extremes. All ex- tween him and the object of charity; yet, he who is the 4th degree, by which the thing becomes of His infinitely diversified desires of usefulness, tremes, even in the best principles, are destructive does a good action, with a desire of doing good, known to, and is of use to other things. must act under a latent or active consciousness of dress and keep a garden," feed an animal, relieve a that exists between him and his Creator. He has at least a tacit gladness that he is a creature, and not the Creator. He therefore loves the relation in which he stands to the Creator, who has can be. He will do to his Creator an the good he can be are present. Actually, to grow is the 4th state, but finitely numerous forms, or varieties, which being Spring time, when the soft atmosphere pours like to brethren, and as a care-taker and protector to such parts of creation as are under his provision, Creator to him, because he puts himself in the proper position to use them rightly.

No. 3. d. If good is done by man when he inignorant automatic action, is to be accredited to the one whit of the credit, comfort or blessing of doing good, attaches to such sinister, careless, or ignorantwishes the evil, he feels chagrin and mortification, instead of the happiness that always results from intended good acts. The man who does good or neither the chagrin of intended evil, nor the happiness of intended good. But he who has the knowledge how to do good to others, and really does every proper opportunity, is as sure to be happy, as that any other law of divine order has its legitichange in his state of soul.

No. 4, c. 1. "The Infinite is the Primary or First tended by its being constructed; that when not in active usefulness, there is locked up in it a desire Infinite Mind. An infinite endeavor or power to to do something the artificer calls good, although produce those infinitely numerous uses, produces that good may not have been pictured in definite thoughts in his mind. Let any one see a book, for instance, and he knows by common sense, if he knows what a book is, without thinking of it, that a desire to spread knowledge was the end proposed or desire was accompanied, in the writer's mind, by the more external and naturally conspicuous desire of acquiring money, fame, and the like. It is from the fundamental desire to spread knowledge, and only this, but as there could be no surprise without not to wash clothes, that causes it to be a book, and not a washing machine. This desire of spreading knowledge, is the primary, fundamental or first of the book, for if the desire of making money had been the primary fundamental, it could not have been a book, but a machine for striking coin. Money-making, as a principle, might predominate in the mind of him who writes a book, or makes a washing machine, but could be fundamental to no machine but contrivances for actually causing monev to exist.

2. Hence, the life and usefulness of the book, as book, is from its primary or first, that is, a desire to spread knowledge, which is the fundamental of every book. The desire, or life of the book, is locked up in it, as it were, and every one who sees or knows that it is a book, and not a washing machine, knows that such was the fundamental degree of the book, and form is the second degree in everything that exists.

mines it to be a book, and not a washing machine. is the first; and secondly, the form of the book, which determines what kind of a book it is. It is by means of the form of the book, that the desire of spreading knowledge is brought into action, for without the form, that knowledge cannot be spread. Thus the first, primary or fundamental desire exists the organic arrangements of the letters, or rather which the sentences are a body. 4. What else is in the book? A continual cond-

tus or endearor to spread knowledge, for although whether religious, moral, intellectual, sense. To contrast material forms is the privilege shall present himself under proper conditions. ness, in the form or quality, and in the power, of sentinel that wakes up courage.

political, social or scientific. One, and only one or- of mere animals; but to contrast relations or mental That knowledge imprinted in the book, is always each and every single thing that composes the ready, like the concealed spring in a child's jump- whole, makes up His manifestation or activity in as respects the universe, as a whole, and which No. 2, c. 1. Any one can see, that the moment ing toy, which spring is ready, at any moment, the whole as a whole. He is thus "Jehovah night prevails in the infinitesimal images of which the he feels a love of his relation for any thing, he wants to send forth, either the likeness of a snake, a thee, and not a God afar off." Universe consists, as parts of that whole. Near to do good to that thing. It may be his dog, grasshopper, or a rose, as soon as the confining the centres, primaries, or most important parts of When his dog pleases him, he thinks he is a fine cover shall be removed. This toy, as the book, each and every thing, principles proximate, and dog, pats him on the head or feeds him, because has three degrees. 1st. A desire to surprise. 2d. TERMS—Two Dollars per year, payable within three months, are in greater harmony than nearer the circumfer—the dog loves to be caressed and fed. He is glad Its form determining the kind of surprise desired; form of anything destroys its power, and its use-Ten copies for Eighteen Dollars; or, one person sending us ten ence, and of course he who dwells in, or has his he stands in the relation of owner to that very dog, and 3d. A spring, &c., always ready to create a surfulness, thus so far destroys the manifestation or subscribers will be entitled to a copy for one year. plane of thought and life, near to the primary cen- and thus expresses his wish to do to that dog good. prise. So also there are three degrees in the book. to the Society for the Diffusion of Spiritual Knowledge, tre, or most important part, is in most principles, To wish to do good, is the result of loving relations. 1st. The desire to spread knowledge. 2. The form which determines the kind of knowledge it is desi-2. A man_cannot desire to do good to any thing, rable to spread; and 3d. The conutus, power or conwheel, removes from the centre or, primary and farther than he loves the relation in which he stands stant readiness or endeavor to spread knowledge.

5. There are three degrees in everything that exthe relation that exists between them, even if it be ists. Even a grain of sand has in it—1st. The in- For as "Creations, subversions, redemptions and harto oil a machine to prevent its wearing out, "to tention or desire of the uses of the sand. 2d. The form of the sand, by which those uses may be asdistressed person, or obey the commandments of certained; and 3d. The conatus, or continnal readi-God. He who obeys these commandments, for the ness or power of the sand to perform those uses, contrasts, each one may act in one or another of sake of the good of obedience, loves the relation which are sure to result when the proper condition, or by turns in all. Then, as far as each one tions are presented. So of every seed. 1st, or is free to choose which, or how many of these he fundamental, a desire to propagate the same kind, will act in, he may create, subvert, redeem or harmonor to feed animals. 2d. The form or qualities by ize, his own destiny by means of the power given which the kind is ascertained; and 3d. The con- to him from the Infinite fountain of all power. given him all he is, and will forever give him all he tinual effort to grow, which takes place when the can be. He will do to his Creator all the good he proper conditions, such as warmth and moisture, is one Infinite desire of usefulness, locked up in in-

6. "The Infinite is the Primary or First of each and everything from which it derives its life and there is no room anywhere but for one Infinite being, that must fill all things, for "that which is infinite cannot be increased." He is that from which tends it not, it is done by mistake, and all the good all things are, for it takes all things to cause anythat grows out of such careless, badly intended, or thing to exist, as it does exist. One grain of sand cannot exist and be in life and usefulness without all-wise and overruling providence of God. Not other grains, to aid it in forming a habitable globe of earth. One part of the earth cannot exist, and be in such usefulness as it is, without other parts. ly automatic man. Good will be the final result of Books cannot exist, and be in just such usefulness all that is, but this universal good is owing to the as they are, with one sentence less or more in each. wisdom of God's government. If a man intending | There is not one thing that exists, but contributes evil to another in his act, should afterwards find to the usefulness of other things, so that it takes that he had done him a great service, while he still all that is, to make everything as useful as it is. Were it not for seeds, showers would be of little use: were it not that the sun's light and heat exist, showers, seeds and the soil, would be of no use evil to another intending either good or evil, feels as such. Were it not for all these, the plow would stand still, and were it not that these all exist, the plow, the threshing machine, and even knives and forks, would be of no use; and were it good, by putting that knowledge in practice under not for this, and a much longer catagory, books would have no value, &c., &c. It may thus be seco, that from the Infinite; ves, from the infinitemate effects. He who does a service to another, in- ly numerous locked up daires of usefulness, and tending neither good nor evil, may afterwards infinitely numerous forms in which those desires come into either the chagrin or mortification, or dwell, and by which they are determined, together into the happiness af having done a good act, as with the infinitely various and ever ready endeavors his state shall be changed, as to desire either evil to spring into usefulness, that the use of all things or good to that individual; but this mortification or exists, and that each part would be useless without happiness flows not as an effect of the service per- other parts, and thus all centre in one common tie formed, but from other causes which operated the of use, under the harmonious order of one Infinite desire, form and endeavor of usefulness.

7. Infinitely numerous desires of infinite usefulof all things from which they derive their life and ness, and infinite perception of infinitely numerous to produce those infinitely numerous uses, make an the conditions under which those infinitely numerous uses spring into existence. If, when a child has his toy, he had, like the Infinite Mind, power or endeavor that is infinite or illimitable, by which to produce the surprise, he would not only uncover another child to be surprised, he would cause one to be present, or create one for that purpose. Not an organism, in the other child, capable of seeing the motion of the projectile, and also a mind capable of rapid impressions, he would give to his observer-these qualities. When, all the proper conditions being present, by removing the obstructing cover, the snake, grasshopper or rose, jumping out, by the force of the patiently waiting spring, the surprise would take place as desired and expected. Here the toy comes to its destiny in the actual existence of the surprise, as does universal creation in the existence of usefulness, and here behold an analogy of the infinitely good-desiring, and infinitely wise-creating Governor of the universe, who not only desires infinite good, and sees it in infinitely numerous forms, but produces all the means

by which it exists. 8. Now, as the child who could make such a toy, or an author who could write such a book, who sire, and not that clothes might be washed. The might be supposed capable of producing all the desire is the first, the primary or the fundamental conditions necessary to bring the toy or book into of the book. Its form is the second degree of the the desired uses, would stand to the toy and the book. This form includes every significant mark book, so stands to the universe the Infinite Mind, and letter in it. Hence the kind of knowledge, the that wills infinitely numerous uses, sees them in desire of spreading which is in the mind of the au- infinitely numerous useful forms, and produces all thor, must be ascertained from the form of the the intelligences and other conditions nncessary to book, from the letters, words and sentences it con- bring all things to their destined uses. It is easy, tains. These constitute its form or quality, as con- from this, to see that the ONE, who could produce trasted with other books, and are the second de-such a structure as the Universe, must be infinite in intelligence, as well as infinite in desire of usefulness, and infinite conatus, endeavor or power; must 3. Here, then, are too degrees of the book : the be Infinitely good, to desire infinite usefulness; infiinterior desire of spreading knowledge, locked up nitely wise, to scan the differences of infinitely vafrom all mere superficial observers which deter- rious forms; and infinitely POWERFUL, and have infinite life or activity, to execute and create all forms and conditions, and thus that from "Him, as Primary or First, all things derive their life and useful-

Corollary 1. The usefulness of each and every thing, the form of each and everything, by which tion is the difference, let their forms and organizathe meanings of the sentences, are the soul to verse as a Whole, is the Infinite Mind manifested Himself. in each and every individual thing of creation, as well as in the whole creation as a whole. For, the spread knowledge is perpetually present, and real make it to be, it is, and nothing more nor less.

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Lemma 1. It may now be perceived, that as the nite manifested, or active in it, he who destroys the activity of the Infinite. Men, therefore, who change the forms of things, change their power and their usefulness; it may be an improvement, it may be a deterioration; but they change the manifestation or activity of the Infinite, and that as they are but organs, used by that infinitely good, wise and powerful Mind, to effect changes, to produce forms every one should think of what he does, and about the influences which prompt him to do as he does. monics, and their relations," are all necessary to produce or develop those infinite rarieties, so that infinite wisdom may exist by infinite numerous

Corollary 2. From all this, it is evident that there perceived by that Infinite, are the infinite means of the breath of Heaven, and fragrance of springing seeing infinite usefulness. The infinite desire of infinite good or usefulness, must be infinite Love, or and this always brings the good blessings of his usefulness." The Infinite is all-pervading, because the first degree of the Infinite Mind. Also, that Being who can perceive or scan the differences of the infinitely various forms in which infinite love or desires of usefulness reside, must be infinite in Wisdom, which is the second degree of that One Infinite Mind or Being, who being in the infinite endeavor or power to produce infinitely numerous uses, take this—read these verses; then endeavor to and does produce them, we may see clearly, the third and last degree or attribute of that Infinite or Deity, is infinite Power. Thus, infinite Love, infinite Wisdom and infinite Power, the three primeordial attributes, make Him what He is in Himself, and by infinite activity He shows that He is such.

part, of each and every individual thing, being the requires the truth. There will be no unhealthy Love or desire of usefulness, which is the degree, function or attribute of the Infinite manifested in each thing, (see Corollaries 1 and 2) the truth of take all for granted that you hear. We know that this proposition becomes demonstrably apparent. "Each and every thing, according as it is more or less perfect, is more or less an image of the whole, We know that these are true. Christ is the vine; and has its centre or primary part more or less all others are the branches, and his Spirit is ready near the Infinite." The more perfect anything is, and willing to say to lyou,—Call not yourselves the more centres of harmonies, of all the infinitely numerous varieties in Himself, it is evident that anything is nearer the Infinite as it includes more of these centres of harmonies. For instance, the body of a man includes more of the centres of harmony within it, than a grain of sand, a child's toy, a washing machine, or the body of a fish includes. It is thus seen, that the body of a man is nearer the Infinite than any of these.

Nos. 5 and 6, g. Suppose there were something soul. made in part from a desire in the artificer's mind to spread knowledge, intermixed with a desire to wash usefulness." No one can see any, even an artifi- Jorns, in which those desires exist, either latent or clothes, strongly tinctured with a desire to create a cial thing, without knowing that some use was in- active, together with the infinite endeavor or power surprise, would it be a book, a washing machine, Jesus said, The world hateth me, and the world or a child's toy? Would there be any harmony in will hate ye, because ye are not of the world. such a machine? of what use would it be? Again: That was true eighteen hundred years ago, and it suppose a congregation of men, part of whom is true to-day. When the world comes to love have John Calvin for a centre, another part John Wesley, another George Fox, and still another exchange come and take you by the hand and Alexander Campbell, what kind of a congregation would it be? Let each one determine for himself, and see if he can believe there can be harmony in in your path, then you may know something is by the author of it. Perhaps, however, this end the box to let the projectile spring forth, but as no anything without a common centre or tie connectsurprise could take place without the presence of ing all the parts together, by being in affinity with all the parts, agreeably to the inherent differences possible to cheer one man, or shout the praises of in the parts?

men fighting, and if in order to restore harmony, he commences to fight one or both, he puts himself out of harmony. For instance, he who dwells ex- Father. That is sad, but true; true to-day as it clusively and excessively upon intemperance in the use of intoxicating liquors, to the neglect of intemperance in the use of tobacco, food, clothes, mediharmony upon one of the spokes of the wheel of was gifted with divinity or no;—whether he had where he can have little food, and a poor resting- feel you will be,—then believe that Jesus is the place, wherein he becomes giddy and falls to the ground.

No. 8, i. Wherever it is necessary harmony should exist, there must be a centre, primary or strength, and beauty, and Spiritual growth through this. Each department of Nature, as well as Nature itself, as a whole, must have its centre, primary or first, or no proper or harmonious form can flourish and bear fruit most abundantly. Seek subsist. There must be a final arbiter, or centre among ideas, by which their relative values may be the juice distilled from that glorious growth, and it determined, as our measures are all referred to so intoxicate you with truth that the world will fixed standards, so that all who have ideas of their think you mad indeed; aye, mad! That is, the own, may agree to the decision obtained by that madness of the spheres; for all men walking in reference to that agreed standard of mental value. madness of the spheres, for an inch maining in higher paths, breathing purer atmosphere, and So among minds, there must be a universally aclooking up to Christ, have ever been thought by knowledged mind, or mental standard, by which to ascertain and determine relative greatness of mind, or we never can agree respecting their differences, other means of sight than other men. It is the so as to have harmony among minds, and thus masses that are mad. What can be more lunatic a pattern or standard man, as the measure of hu-thousands of your fellows, that this beautiful world man goodness or value. On no other condition can ness or value.

values and differences of values may be fairly ascertained. All the centres or standards, of every that usefulness is determined, and under favorable department of Nature, will be found to run so many requires. not only generally, but specifically in the form or conditions produced, and the conatus, power or en- parallels with Nature in the complex or in the forms of which the book is composed. That is, deavor, that exists in each and every individual whole, the centre or standards of which, that inthing, as well as all these three things in the uni cludes all other centres or standards, is the Infinite

whole of any thing as a whole, is nothing more nor explaining his religious views, which his son in-

SPIRITUAL TRACTINGS.

The following is the report of a Spiritual communication re cived at one of the sittings of the Society for the Diffusion of piritual Knowledge. The address is much abbreviated, and the report is quite imperfect, the rapidity of utterance being so usefulness, form and power of each thing is the Infi- great as to render it impossible for our reporter to get all the

My friends, in the inception of a new enterprise we have brought you together, and have purposely selected such passages from this Book as would have reference to the peculiar operations in which you design to establish yourselves, and your Society; and we have directed your attention to those passages, in order that you may be induced, each one of you, seperately and alone, to examine for himself, and subject these chapters to the test of your own individual judgments. Often have I told you that truth is lovely; falsehood is the reverse of loveliness; and when truth and falsehood are placed side by side, a man in his passive, quiet moments, will choose the truth. The instincts will lead him to take in the truth, and to leave the falsehood behind him. Its presence creates an unnleasant sensation. Man feels no fellowship with lies. The life of the soul, the divine element, can

have nothing to do with them. All that is lovely it will seek, and truth is lovely-symmetrical in proportion, beautiful in coloring, satisfying to the taste, gratifying to all the senses. These we believe to be true. These words which have been read. we would ask you to study; to read them, each one, alone, in quietness, in the calm twilight of grass and gentle blooming flowers is in the air. Under these gentle influences the windows of your souls will be opened, and then the light can enter. As the sunlight of day is passing off, leaving a mellow halo around the earth, the sunlight of truth can be best perceived.

Twilight is the hour of love-love for all that is lovely, and consequently love for truth. Then, bring your soul into communication with the Spirit of Christ, the Comforter; then judge of every word that is herein written, whether it be true or no. If it causes your heart to swell within you-if it causes a tear for your fellows to start in your eye, No. 4, f. The centre, primary or most important make the tear roll down the manly cheek; it be assured it comes from God. A lie can never excitement at that twilight hour. Neither would we desire you to work yourself up to frenzy, nor if your inner lives are allowed to dictate to you. they will endorse the sentiments herein contained. servants but friends, for I love you, and I bring you one commandment-That ye love one another. So long as ye shall love me, so long as ye shall keep my commandment, so long will I help you When you break my commandment I will love vou still-love you always; for love is God, and love is Eternal. There is no such thing as loved once :- once loved, always loved. There can be no change in that divine sentiment of the human

Start not with blinded eyes; move in no new path until you know of its termination, and know of the difficulties to be encountered. Our holy you; when inen from the counting house and the encourage you; when the multitude raise their voices on the air and shout praises, and cheer you wrong within yourselves. Endeavor to make man so regenerated, so pure and holy that it will be imone set of men, who are following in the footsteps No. 7, h. A man may see two inharmonious of the most holy of them all. Beware of the shouts of the multitude ; seek them not. When ye are of the world, we are not of Christ, and of the was when the words where spoken.

I will repeat to you, examine the pages of this Book; examine the recorded words of Jesus, and cine, speech, and the like, may be said to be out of become satisfied in your own souls whether Christ temperance, or like a man on the top of a tree, the truth in him. If you are so satisfied,—and we true vine, and all others through whom communications from God are received are branches only deriving their nourishment from him; gaining his strength, his beauty, his Spiritual growth. The branch cut from the vine withereth, and beareth no fruit; the branch attached to the vine will nourishment, my friends, from the true vine: drink their inferiors mad. Mad because they cannot be satisfied; because they see the world through concordant action. So among men, there must be than that opinion entertained by thousands and you live in was designed by its Creator to be a vale we ever agree in respect to human goodness, great- of sorrow and tears. How God could create a vale of happiness and bliss, and make it more beautiful No. 9, j. So also among books. There must be than this vale of sorrow and tears, we cannot tell. a standard of values among them, so that by meas- All beauty, scattered lavishly by His great hand, is uring all other books by this standard, their relative spread from pole to pole—everywhere where man places his foot, he knows that God has been there before him, and has prepared for him all his need

A vale of tears! Not so, a home wherein hapniness and love may dwell. God loves His children. and has given them a beautiful dwelling place, where food, physical and mental, is scattered abroad abundantly, and where all the business of men It is said that Shelly left in manuscript a work should be to accept the blessings showered down upon them, and return thanks to the Giver. The mountain, the valley, the river, the lake, the ocean -all are symbols of God's Love to man. On all Cowardice consists, not in having fear, but in things is His glorious name written. God is love; a trembling leaf of the great forest but bears that

Heaven, and understand the language God is speak. to break upon the ocean, fresh songs of birds in the ing to their souls; they fancy the Creator of all a Spring morning. Thank the glorious Giver, who Tyrant—not a Father. And thus is the world darkened, and the clear

expanse of Heaven obscured, with clouds between them and their Maker. They should be made to believe that God has given all things as blessings, and not as curses. They wish to believe; the souls of men are hungry; offer them the proper food and they will eat, be filled, and return thanks. Teach men that they should kneel and pray to Him; that religion is not a cloak, to be worn and to be cast aside at intervals of a week, or a month, or a year, but that religion is an indwelling sentiment of the soul, always present; that all times are good for prayer; that night and day God will communicate with His children. He is not afar off. When man needs encouragement and assistance then it is time for him to look above, not waiting for an appointed day to go through cold forms of prayer.

In the study of this Book, sometimes you will need an interpreter. Sometimes, perhaps, when here you meet with types and figures, you will not righly understand. Then, you need not ask assistance from men, but go forth and look at that other Book which God has written; see and examine well the words which you will find engraven on the planets by night or day. See the brilliancy and clearness of the words of God as written on the scene in letters of gold; converse with that interthis. So much of that which is contained within this Book as you find re-written on the page of Nature, so much you can accept; so much you will know to be true. Spirits in the spheres need no Book like this; they can interpret words of Nature's God as written in his deeds. Soaring upward toward the plane of Heaven, they can read that message which the river takes down to the ocean they can hear the words which the birds speak when they rise in the morning air; they can tell what the king of beasts says when he roars out his praises to the God who made him. There is a feeling in the lion's soul that would do credit to many men we might tell you of. Beasts, trees, flowers brooks, lakes, mountains, valleys, the majestic ocean-all are chapters written here. Read those words of wisdom; test this Book by them; one will confirm the other.

Onestion .- Do Spirits ever see the personality of God?

Answer.-No. I will tell you thus much, and leave you to think for yourselves: Whenever you kneel in prayer and desire communion with that Spirit whom you call God, each particular sentiment of your prayer will go to that Spirit best capable of appreciating, understanding, and answering That there is a God we know,-a Being superior to ourselves. Gods more mighty than your imagination can conceive, know nothing of that element, that Cause of causes, and End of ends, which does exist, and is a distinct God.

The subject which I would speak about to you is one which in extent coincides with the universe; that wherever a creature exists, there is love present always. Christ, who had more divinity within himself than any other inhabitant of earth-Christ pleaded with God for those whom he loved, and had chosen out of the world. Christ did not tease his Father for blessings to himself, like a spoiled child. Christ knew how to pray, for the soul within him told him what form of words to use. My friends, when you would pray to your Father, -and

and clear that as you run you may read.

mpress; there is not a flower blooming in seclusion with those who believe as I believe, for their en- ny and good works which they are taught will in the where man's footstep has not trod, but has that couragement. I wish to talk with them, that I future exist among men on earth. praise; the lark, rising from the dewy grass, and Christ, when going abroad to carry a new dispenso as to prevent the control of majorities over min-sailor, thinking of his wife and babes at home, the God from whence it came. valley,-where flowers bloom, and birds sing, and sake if you once start on that path. When Christ cometh down "every good and perfect gift." lakes reflect the clear stars of heaven, and old occan Father had prepared for him, he said, "Have no life and powers of perception, the Society feel none So with the inhabitants of earth; now that the hour which hangs over the world of man, and and reaction, or Naturalism. rolls majestic against o'er-hanging cliffs, and thun-contention among you; be as one, even as I and greater than the privilege of open communication, and ignorance, makes all black and drear, you may be able to look I would not stop to advocate a cause, though ders its deep base to the tenor and treble of the the Father are one." So long as you be united in with the Spirits of just men made perfect,—and bigotry, and crime, and bitterness and woe, above, and, with your Spirit-vision, pierce the clouds sent from God himself, if in the very heart of that winds I man alone has called this world a vale of purpose; so long as you be, like him, one in judg these, having themselves walked in the paths of are hanging low above your heads, man too, would and see the bright sun of truth and righteousness cause he did breathe the very essence of Himself. tears and an abode of sorrow. Man has placed ment and in Spirit, so long will the world watch weakness, error and sin, have become experimen- look out earnestly that he might discover even one maintaining its throne in the zenith. himself in that vale below the level of the beast. your course, see that a good fruit is borne, and tally acquainted with the incalculable gifts of Re- faint beam of light to give him promise of a morn-The lion of the forest comes out in the moon-light come and examine from what source it springs; so demption, which, through the pure teachings of ing to come; he would discover even a puny lightnight, and, laying himself upon the ground, looking long will men be converted to the belief that you Christ, have been bountifully bestowed upon them. house on the sands of time; wishing that there is omnipresent, omnipotent activity in Divine abeyup towards the moon, roars out his admiration. are indeed a beacon, set for the guidance of man- Catching the fire of their divine rapture, it is were some being to care for his safety, who would ance. Great Spiritual and physical forces play to find a living element of God, except in the action Aye! and man, poor man, lunatic and mad, has kind. Join not in disputations, but talk of the but in the course of nature for us to become direct his weakened, wrenched, creaking bark to uselessly around you. Your lever is incomplete. of that element said this earth is a vale of tears. Look at the things which you all believe. If they be true, God devoted in soul, body, and property, to the cause its proper haven. My friends, thus stands the The Great God Omnipotent and omnipresent is your Life is the Action—the Soul of the Universe young colt let loose upon the open field, and see will cause the conviction of their truth to spread; of spreading the glorious light of the "Kingdom of world to-day. Tossed in an ocean, torn by a hurpower, unfettered even by means or media it enhim caper and dance in his joy. He knows that if they be false, their veins will be opened, and Heaven now at hand upon the Earth."

ousness of heart, that he may live and love happi- Now, my friends, for once I think I have spoken possess; medias for others upon whom we rely; green springing grass; in many an atmosphere the ultimate activity. The end, aim or use is the great actor? Then is not the moving principle,—the with hearts and souls filled with gratitude, say that make rhetorical display, when I told you how and rationally from the manner and matter, in respect seeking to spill the blood of their brethren while hath not planted shall be rooted up." God loves his children, and they know it; and that when to go into the field and compare the truths to its value. God has given a fitting dwelling-place for happy of this Book with those written in the Great Book Freely we receive, and are admonished freely to men and happy women. But others, and those the of Nature. I tell you, take it in the twilight hour, give. We have therefore, adopted, as our motto, has there been as much need of a revelation from vast majority of mankind, have become as men of when the mind is calm and composed, when the windows of the soul are opened; examine it closely, There have been tenets of belief promulgated and examine prayfully, and then see if the divine voice entertained which do away entirely with the theory in your soul will not decide for you. When you of love, and substitute kingly sovereignty. Most are in doubt and anxiety, then go forth in the men worship a man, not a Father; a gorgeous morning, when everything is fresh, and fair and throne and a gorgeous being, with a sword in one still, when you can ascend to the summit of some hand and a sceptre in the other, who, to those be hill and see how beautiful the landscape is; and as neath, cries aloud, "Fall down in worship of me, and you stand there, and the sun goes up in the sky, you may be suffered to exist; do otherwise, and believe it is a holy gift from God, and it is a messenyou shall perish like a devil." Poor men! poor ger, telling you of His love. Remember, it is not men! who know not their Father. And you can the same ray that came the previous morning, but distinguish them in the street, and in the market that God 'creates them new and newer every place, and in the church. You can tell them by the moment; every flower which burst from its cover contracted brow, and the sharp feature, and the is something new from Heaven-it is not the flower iron visage, for the iron soul gives the face expres- of the last Spring. God makes new flowers, new sion. They would imitate that God by treating birds, new scenes, new particles and new forms, those beneath them as they believe God treats and fills them all with life and happiness. God is themselves. They cannot go abroad in the early not a niggard of His blessings, neither does he morning air, and see the first sunbeam just kissing make you take the same thing day by day, and the mountain top, and causing the Earth to smile hour by hour. God gives you fresh food every at the promise of a new day, and hear the morning day, fresh light, fresh blades of grass, fresh atmosongs of the birds, and contemplate the depths of sphere, fresh water, fresh mountains, fresh waves

has given you these things daily, and hourly, and

every minute of your lives.

So long as Men are Honest, so long will

NEW YORK, SATURDAY, MAY 13, 1854.

To Spiritualists and Enquirers after Truth.

Under the perception of our own inherent weak ness, yet with the earnest hope of doing good, a organized an Association, which they distinguish as

upper-part of the building 553 Broadway, New-York, which the Society is fitting up, and so uranging as to facilitate free and convenient intercourse, to the end that there may be afforded to all practical importance to the human race. honest enquirers after Spiritual knowledge, the light which is drawing from the Spheres, free as

the air of Heaven. It is the intention of this Society to have, at all convenient hours, test and other Mediums, in attendence at their rooms, whose lives and conduct with those of Spirit-manifestations, will stand open preter. This Book tells of Nature; Nature tells of will be in accordance with the principles of the Society, and who will in no case exact or receive

pay from Visitors or Enquirers. . As soon, and as far, as the means will allow, this Society will render pecuniary and other aid to Mediums, of whatever nation, sex, color, or locality,

whose objects and desires accord with its own. We invite, from all parts of the country, and the world at large, all who harmonize with us and

desire to spread the truth, to visit our Rooms, and aid us in the work of Love. The extent of our usefulness will in a great

measure depend upon the amount of funds contributed by Spiritualists, and such as desire to advance and beat upon it, and it will not fall. If you build the cause. Correct accounts of all contributions, receipts and disbursements of the Society will be kept, and these accounts will always be open to the plecit, make it well understood, that the Lord Jesus, studying new objects filled with beauty, and bearing inspection of members of the Society, its centri- and Him crucified and then glorified, is the life, butors and friends.

All who wish this movement to be successful, are invited to contribute. An Assistant Treasurer will always be in attendance at the Rooms.

The Annual Meetings of the Society will be held the second week in May.

To the end that this Society may more effectually carry on the work, and promulgate its doings, and movements of men, individually and collectively. spread the Truth, it will issue a weekly paper, to be or One Dollar for six months, payable on or before the expiration of three months.

The Society will also publish, and keep on sale, such books and other publications as may be found useful in promoting the great interests involved.

For a more particular knowledge of the Society,

The Ends and Aims of "The Society for the Diffusion of

Spiritual Knowledge. Knowledge is a pre-requisite to living in harmony, -say. Our Father who art in heaven, and not call and furnishing one of the greatest sources of infor- their lives are the correspondents.

I cannot teach you much. It is not my office to with the phenomena of Spiritual guidance in its are ye when men shall revile you, and persecute the ocean. Who can stem their tide? Nothing. philosophize, to reason, to argue; there is no need highest phases, so as to be well able to teach truly you, and say all manner of evil against you, FALSELY, They will go down and down; they will seek out a those glowing thoughts, exalted ideas, and superior they grew blacker and thicker, and then the lightof that. Argument is another name for contention and efficiently what pertains to its highest and best for my sake. Rejoice and be exceeding glad, for channel. God has said that the spring in the truths, which are constantly revealed to me. So long as I should be obliged to convince, so long developments, the Society propose to Practice and great is your reward in Heaven, for so presecuted mountain's top shall help to fill the great basin, and

"VERA PRO GRATIS;" and acting under this, one manifestations of Spirits free to all serious inquirers after the truth,-by establishing free circles,-where "without money and without price."

We shall also, upon like principles, endeavor to entranced medias, and, perhaps, both physical and mental manifestations combined.

In order to diffuse these blessings throughout the our journal, "The Christian Spirittalist," upon of security and peace. a solid basis, by devoting the necessary time, energy and means, not only to sustain it, but to make it the most useful and acceptable weekly publications that has ever appeared in our country.

1st. To correct our own errors, and next those of out of own eyes, we may see clearly to cast the notes out of the eyes of our neighbors.

In order to do this rightly, we will,

2d. If practicable, we intend that a large portion of the Christian Spiritualist shall be written by medias under Spiritual influence, whose lives and so that the paper may be read as an epistle from he Spiritual world to man.

3d. Believing that the descent of truths from the interior, into the governmental, social, moral and domestic institutions of our time, as well as chanies arts, Science, Agriculture and Manuaid us in distributing knowledge, of such vast and

4th. The subject of Sectarian Spiritualism will 5th. The errors of Spirits and of Circles, together for correction.

6th. To elicit higher and higher truths, shall ever be an object of the Society. Scientific, or the orderly arrangement of things, mental, perceptive and physical, shall not be neglected.

In profound adoration and gratitude to our heavenly Father, for the following address, received from an elevated source, its principles have been adopted as a basis of action:-

1st. Go on Brethren, with your endeavors to -upon the Rock of Ages, upon which if a house be built, the winds may descend, and the floods come a house all upon a rock but one corner, that corner will be undermined, and it will fall. Make it exsoul and center of the Spiritual movement, or of

Truth of Harmony, which means, Christ Jesus, the Redeemer. It must come to that in all the affairs

diversities of men.

growth.

should I speak out of my nature. I wish to talk advocate in the world those principles of harmo- they the prophets which were before you."

ricane,—all over the world the sounds of strife are velops every mental, moral, physical and Spiritual any God? Can there be a life without an action Knowing that we are but stewards of what we resounding; on many a fertile field blood stains the condition; it is alone dependant upon means for its and can there be an action without a God or an

their own blood is oozing from their veins. Never, never, in the whole history of mankind, on high. Never, in the whole history of mankind. primary aim of our Society will be to make the has there been a time when it so much behoved by the powerful arm of Paul. To uproot those it not also apparent, that every substance is destretch out their arms, build up beacons to guide the honest seekers after truth may receive the light the wayward, storm-beaten mariner towards his the normal science of government, and be it your ties, and appropriate to its own use all necessary proper haven. And we are ready and willing to prayerful aim to concentrate the developed wisdom additions, while with its power of repulsion it casts establish a system of lectures by Spirits, through for the benefit of our fellow-men, and for our own going to Damascus with authority and commission. It may be urged, if such were the fact, all creaone individual light along the shore; let us warn stitutions of your time. country, we shall make the endeavor to establish one forsaken, as he deems himself, towards a haven

them that they have the ability to perform that its maker: God. We feel that we have both the will, the ways, work. So long as they be honest, so long as they Have a care that that which belongs to the indipers the storm to the shorn lamb; and who, when per, until the little light which they shall rear at all the passions of Sectarianism. The morning light is promising; it tells of a noon | freely give." our most loved friends; and having cast the beams be followed by a night again. The sun may main-Spiritual affinities entitle them to high estimation, is temporal; good is cternal;—truth, which is Himself, shall live forever. So much of the truth mortal as the Creator of all things.

My friends, take no step without due considerainto the relations of mental and physical labour, you have gained, never retreat; never look back. tion; but, having taken a step, maintain the ground few of your number have united together and their results and rewards—the Liberal and Me-You will be obliged to meet enemies in this move-The Society for the Diffusion of Spiritual factures, will purge them of inharmonious element, upon you; they will say they know you not; they it will be an aim of the Society to investigate them may call you lunatic. Those who have such lunacy They have rented for a term of years all of the by the aid of light from the Spirit world. We call as you possess, are under the special charge of ing from a desire to relieve humanity, are hailed those elements developing under just such intheir Heavenly Father. He will protect you. He with delight by Spirits, as being a demonstration, a fluences, according to a fixed law of cause and effect, contribute to the columns of our journal, and thus has builded a mansion for your reception high up among the stars. No misery is there; no ranting be attended to, and contrasted with true Spirituali- the blessings He is showering upon them. Such

We would speak what words we have to utter for you encouragement, but we would not hide the difficulties which you must encounter; we would not tell you your path shall be all smooth. No! externally, it will be rough; externally you will find that you have rocks in your path-mountains to climb, streams to ford, cold and wet and dreary days to travel, when cutting blasts seem to penetrate to the inmost soul. But from the interior of yourselves, so long as you maintain your purity, so long as you admit your dependence upon your establish circles upon the principles of Christianity friends in Heaven—from the interior will radiate an influence which shall cause flowers to bloom on this side and on that; before you you will see a glorious temple far in the future, towards which you shall be journeying. You will have no desire to look behind; your time can well be occupied by the impress of the Divine Love upon them, which shall at every step encourage you.

We would tell you there is no happiness but in 2d. No other foundation can be laid, than that goodness; there is no goodness but working, active which is already laid," and that is the Anointed goodness,-determination to do the will of the Father, and not to talk of doing.

The principles which you have adopted are high of life, in all the governments of nations, in all the and holy. We give the truth for nothing. All ye origin! The rock in the wilderness may be struck, that are hungry, come and eat. It is a debt we 3d. Then, as men, having one common centre owe to our brothers. Look not to us; look behind. called the Christian Spiritualist; which will be of harmony, refer all your thoughts, words and above, to Him who is the Author of all good furnished to Subscribers at Two Dollars per annum, actions to that centre and standard of harmony, and perfect gifts,—to God, your Father. Give the Weigh them, measure them, by that standard; hungry food without charge; give the naked cloththen will your thoughts, words and actions harmo- ing, and ask thou not for aught again. So doing, nize with each other. In no other way can harmony you will serve your Father who is in heaven. You mility. It is often dangerous for mediums to act as voyage, freighted with human beings—men, women will obtain Spiritual food for your own souls. 4th. "Jesus Christ is the True Vine." Other Nothing makes the Spirit exult more than a good ship will show that a medium can derive no advandance and sisters, and who would be greeted by them we refer to the article embracing the fundamental mediums are the branches. From him they should deed done; nothing gives a better lesson of Divine tage, save that which comes to him from the fact warmly and lovingly, because they had been absent of charity. It is well for you to give kind words, 5th. We must all be active, angels, Spirits and and say to the poor man, your lower brother, "I as a simple medium of light. men, so as to bring forth the fruits of righteousness, pity you, I feel for you." It is better far to speak (justice.) So far as we do this, the "Heavenly with deeds; to speak with open hand and open and to doing good to one another. Under the Father purgeth us," and we then bring forth more heart. So long as you will do that, so long will honest conviction that communications can be made, fruit. But if we are not active in bringing forth hands of power from above reach down and lead I hope you will often, for I wish you to examine and are made, from the Spiritual world to the ma- good fruits, such unprofitable branches will be cut you in the flowery way; so long will voices from this Book, and compare it with the other book-it terial world, and vice versa, or between Spirits yet off and deprived of the nourishment from the True above speak comfort to you when the thunder is will need prayerful consideration,—look at the existing in material bodies and those who have Vine. They will dwindle, sicken and die. Many rattling in your ears, and friends appear as enemies. prayer which Christ offered; see the spirit which laid them down; and believing that the knowledge of them will become rotten and corrupt, sending So long as you do the will of Him who sends the dictated those words, and pray you, too, like him; of this fact is of vital importance to the human race, forth the nauseous and sickening malaria of which Spirits to counsel and guide you, so long need you fear no evil. Omnipotence is on your side, and no your Father Jehovah, King, Sovereign. Pray mation and enjoyment, this Society is devoted, not With these principles as our chart, the word of force that man can bring to bear, no mustered which is now being diffused so widely through our And they believed that dangers would pass away. earnestly; ask as a child would ask for guidance only to the demonstration of that fact—but to all God, written in His works, for our compass, and armies, no rubbish of old institutions can come and land, and which, being gathered again into its and in the end they should all see their friends, and and assistance, and the words which you shall see its varieties of exhibition; and to the eliciting of in- the life of Jesus as our polar star, we launch stem your onward course. You will flow like a garner, brings into its own bosom its reward of shake them by the hand. our bark upon the tide of experiment, trusting in river. The waters, which descend from the sum-In order to become experimentally acquainted the ever-blessed words of him who said, "Blessed inits of the lofty mountains, will seek their father,

Spiritual Advice.

plantations in your institutions. Let the scathing governing power, its attractions, its repulsions, its logic of Saul become a flaming sword, wielded germ or essence, and also its perfection? And is good and earnest men to arise in their might, growths not of Divine implantation in the gov. pendent upon its surroundments for its aids to ernmental fabrics of time, plant your fulcrum in perfect itself, or to attract unto itself its congenialijoin men in their efforts, and do all that in us lies, of the time, and God will again lay hold of those off whatever is detrimental or offensive? good. Though we be weak and humble instru- Be it your aim to concentrate the wisdom already tion would be harmonious. Is not all creation harments, let us do that which we can; let us raise mpressed upon the moral, social and domestic in- monious? Is it not harmonious in attempting to

We come for the encouragement of those who cieties or sects; it is above earth, above Spirits, way? Is it possible for any other results to follow are laboring in the the cause of humanity, to tell above Heaven. It comes in the small still voice: the chain of cause and effect now in operation, exthem that there is work enough to do—to tell when the soul untrammelled, alone communes with cept the results which do follow? Is it possible for

and the means, of doing this, trusting in the good be sincere, so long as they will ask assistance of vidual be not appropriated by your Society, and possible to conceive of an object without a cause Providence of Him who rules the winds and tem- the powers above, so long will the good work pros- become individualized in that form, rankling with for the production of that object? Is it then at all

forget those who seek His kingdom and His right-storm-clouds of wee and bitterness shall pass away, with solemn grandeur hath impressed his own that effect? If thus in the natural world, why not and the day again dawn upon the world of man. image and likeness. "Freely have ye received, equally so in the Spiritual world, since the Spiritual

acter and result of any movement entered into by as well as the breather? Why is not the soul then tain its place in the meridian, and the world be all their friends upon Earth, they have also power to controlled by principle as well as the body? Why ways bright. Your names, will be forgotten-your avert impending evil or disastrous results, but gov. not the internal, the regulating principle of the exdeeds will pass away-but the effect of that which erned by a higher power. They favor designs and ternal? Why not the soul of the Universe conyou do shall live, so that it be true, whether in act institutions, for the purpose of developing and trolled by the same universal law of cause and efor deed. God, our Father, has said that evil only bringing out that which is slumbering within the fect as its exponent, its body? If the index be which his sensual nature has given him. So, my machine move with mechanical exactness, why not as you have in you, so much of you shall be im- friends, in your present movement, we know the the action of that machine the fulcrum of that results, good and bad, and could tell you of every mechanical exactness?"

building forth, a stirring into activity of those things grow out of itself the seed under all these combined which should be perpetuated. These are plain and circumstances? Then, how can man place his maniaes, but lunaties whose lunacy it is to kneel simple teachings, but bearing upon present move- finger upon one single principle of Nature, and say, down, night and morning, and thank the Father for ments. Thoughts and desires, once brought into "I have no need of thee." ty. False and frivolous manifestations we will lunacy is happiness, and to such lunacy you may not wish you to understand that any particular move- over the besats that perish, since each in its own activity, never fall back into original forms. We do How can he safely assert his claim to superiority ment will fail or vary from the objects desired to be sphere is working out its own salvation, and through attained; but rather encourage you to believe, its own salvation is working out the salvation of the that any good object with which we sympathize, great whole? Who would dare to affirm that the will be good in its good results, however disastrous worm is not as necessary in the great plan of salvathe consequences may seem. It has been truly said tion or human redemption, otherwise called proand written, that you are enveloped in light, with gression, as is the God of the Universe, the great undeveloped power all around, and, that turning Cause, since the worm is the effect of a chain of this light into a true channel, with power and good causes and effects, and in its turn must connect the motives, strong imprints of success mark the chain by its own link of cause and effects being

Thoughts from Spirits.

The human race, as a whole, is a medium of complete, a circle shall form without beginning or Spiritual impressions. The presence of Spirit power end. is strongly impressed on every man's experience It requires but the perception of the great facts, that our life and activity are of Spirit origin, and an acquaintane with the experience of mediums, to call into action powers now dormant in mankind. This forms a plain for Spirits to operate upon. Did mediums in advanced stages of development, feel the responsibility attached to the powers conferred upon them, they would devote more time to the wants of those more imperfect in the states of progress. How many hearts are throbbing with emotions new to them! How many experience small and pure waters will instantly gush forth from the channels of inner consciousness.

Spirits, under some circumstances, act psychologically upon the brains of undeveloped media, and often flatter and excite their selfishness, until experience teaches them the lesson of meekness and hu-

[For the Christian Spiritualist.] brief, and somewhat imperfect article, from the wind was fair, their captain stout and brave, their emanation of an overflowing mind, panting to un- crew good seamen all, who knew how to furl and burden itself, and to east its surcharged waters set the sails; who knew how to steer the bark beupon the waste deserts of dry and popular error, tween the dangerous rocks, and when the storm animates me to again attempt the like relievement. lege of adding to the storehouse of knowledge, which points unerringly towards the polar star. increased knowledge, in its own usefulness. Nor It was morning when the vessel left her port, would I consider as a task, or an exertion, the but when the evening came, and the sun sank effort which may be requisite to place upon paper below the western waves, the clouds appeared;

man cannot stay its course. It will go. And so which, to me, has so recommended itself by its deep were troubled in its sleep, and angry with the

shall it be with Truth-a mental river-having its superior worth, is not only the wisdom, but in its When the storm-cloud hangs darkly over the rise near the throne of God Himself; that, too, shall wisdom, reveals to me, all knowledge, truly realizing sontence deep engraven on its petals of beauty— may elevate their souls by quiet, hely feeling. I They intend to do what they can harmoniously bosom of the ocean, and the hurricane is sweeping flow. Let it pour in upon your souls to-night; and to me the Divine Truth, "Seek ye first the king-God is love. So the merry, babbling brook, as it, wish to make them know that God and His love are do to spread the truth among themselves and in the pray that you may keep it there; that, too, shall dom of God and his Righteousness, and all other pours down the mountain-side, sings the song o present here to-day. That is what Christ did. world—in their business excluding tests by voting, tempest roars in its onward course, then the poor flow; shall run its appointed course, and return to things shall be added unto you." I would not attempt to prove that this is the wisdom from above, soaring in spiral circles, sings anthems full of beauty sation from heaven to his brethren, had no content orities, and to do their business without wounding looks carnestly towards the East, that he may You need not fear for truth. If you prove your- did it not open to my soul all the mysteries of the and of love; the little flower, when receiving drops tion within himself. Had Christ stopped by the the feelings, abridging the rights, or infringing the rights, or infringin of dew, and sparkling in the morning sunbeam, wayside to argue, and dispute, and reason, he never privileges of individuals, always acknowledging in give him promise of a day to come, which shall fill your places; but strive ever, earnestly and a theory sufficiently extensive to cover all the field smiles thanksgiving to its Creator. But man—man would have arrived at the end of his journey. By their thoughts, words, and actions, their entire degive him token that the sun will rise; the sun prayerfully, that you may be enabled to fulfill the of all preceding revelation, opening an avenue by alone of all the creations of God—calls this happy and by you will seek contention for contention's pendence upon the "Father of lights," from whom will pour down its light that he may see the objects the mission to which, and through which, and through which, the great and miracutowards which he may be tending, and avoid the your God; and you need fear nothing. Give freely lous (?) events of the past may be explained, upon brooks bound down from mountain-tops, and silver departed for his home in the mansions which his Among the greatest of the Father's gifts, after peril, whether it be rock or breaker or quicksand, that which you have received, and in the darkest the Spiritual principle of Cause and Effect, action

and there implant and embody the germ of its own growth and reproduction. I would not live for FRIENDS:—You are enveloped in power. Power such a low purpose, as to seek the extraction of a

ness. He thanks his God by taking advantage of long enough, and will take my leave of you, but under much proof that they are higher, better, and stench of decaying human bodies impregnates all, lever by which error will be uprooted and demol- internal, the breath, the essence, the life of all life, those things which God has given him. Man, with before I do go, I will say that which cannot be re- more wise than ourselves; and that no man, Spirit and makes a malaria, poisonous to the physical and ished. We can assist, direct and give you control motion, power, form, or organism, the God of that iron visage, walks in the calm, quiet forest, and peated too often, Love one another; join hands or angel hath anything of his own whereof to glory; mental being. Poisonous to the Spirit, because it of this lever, but the fulcrum must be based in life, motion, power, form or organism, since it must sees nothing to be thankful for. Poor man! Poor and hearts; be of one mind and one purpose, being and being assured, also, that truth and goodness; gives token of strife and bitterness; of widows upon the nermal intellectuality of your sphere, be embodied within itself—a life-like thing of existone in Christ, as Christ was in God; so shall ye be are their own sponsors, with all who sincerely love and orphans left at home; of souls ushered into else your fabric, air-wrought, after a few flitful strug- ence? Do not all these lives make up the Life, or Some few there are who look upon their God so one in the other. Love one another; avoid content them; we propose to omit in our paper the names the presence of higher beings, full of anger and of gles, will totter, and tumble at your feet. Be your God of the Universe? Does not the combined one who loves them. Some few there are, who, tion and dispute. Do not think I meant merely to of our Spirit-monitors; leaving every reader to judge hate; men dying with drawn swords in their hands, motto "every plant which my Heavenly Father action of the whole produce all the phenomena, changes, effects, and even causes, which we witness? A death-like stupor has fallen upon the earth, Is it not apparent, that every substance, whether through the malaria exhaled from poisonous im- Spiritual or material, contains within itself its own

make itself harmonious? Is it not obeying laws, The Religious element is now passing down which, set in operation, produce just the effect inthrough individual impression; it is no basis for so- tended, and which would be produced in no other the present condition to produce any other effect than which the condition or cause demands? Is it incompatible with reason and common sense to ashe feeds the ravens and clothes the lilies, will not first, shall send its rays abroad; that at length the Tread with delicacy and reverence, where God, cribe to every effect a cause adequate to produce world are the lungs of the body? Why is not the Spirits have the power of discerning the char- breath governed by principle, by cause and effect, man, alike the God-like aspirations as those evils cause and effect, why not the indicer? If the

> false step taken, but for your good, we offer you If the heart of the Universe be Cause, Design be encouragement, fully sympathizing more with the Wisdom, Love and Truth, must it not be also legitgeneral result than with each particular movement, imate effect arising from that Cause? Must it not One belongs to Eternity, the other to time; one lires in itself contain that effect? Must it not embody beyond the mortal Vale, the other is passed off as a in itself the cause, the seed which, when grown, or means towards the accomplishment of great ends. while growing, contains in itself the elements of the All means based upon good intentions, and com- germ, and which must yield just such fruit as do

> > the effect of previous causes and the cause of a succeeding effect, producing a cause for another effect, thus becoming the cause to another, till the chain is

> > > Then let the mighty mind of man, The Universe of Nature span, And let him rise to view the whole Of Nature's great Eternal Soul.

The Great Eternal positive mind In Nature's vast emporium shrined, Is not to man a thing of night, But Everlasting Love and Light

The Great Eternal Orb of All Should not the heart of Soul appal But let the essence of the mind, This Universal Godhead find.

Where Love, embodied in a life Of action's laws, forbids all strife, But where uniting in one chain, Beginnings, ends, are sought in vain!

Barre, May 1st, 1854.

A Nautical Sermon.

E. E. G.

Not many months ago, I watched intently a

mediums to themselves, in matters relating to their and children-who were about returning to their that he is a man, and, as a man, can receive his for a long time. The sky was clear when she left portion of the light and truth coming through him her mooring. The waves rolled gently; they rippled around her prows; the sun shone brightly upon them; smiling faces were upturned, and his beams rested upon smiles. All was jeyousness; Mr. Editor: -Your kind acknowledgment of the they felt no fears; their vessel was strong, the was nigh, they had confidence in their bark, in I would not be excused from the exalted privi- their captain, in their crew, in that little guide

ning shone across the heavens, and the thunder The wisdom which cometh from above, and rolled, and the waves dashed up, as though the

the clouds. The sails were furled, and the winds room, I was invited to examine the table, &c., &c., swept furiously over her, seeming bent upon her on. Five minutes afterwards, one of the pieand the shores were still near, but the captain was carried toward the ceiling, and in half a minute With flowers ye decorate the silent mansions of the Dead, beyond the shoals, beyond the bay in which he hand, except that it had only four fingers) holding sailed, there was an ocean, clear, and free and the phosphorous and rubbing it on the fingers and That's buoyed up with thoughts that bloom in realms above. he would be safe, as the vessel in which he had The hand then commenced to dart about the room And the sorrows of the heart should never dwell among the embarked his life, and in which many hundreds over our heads, with the speed of electricity. It had trusted their lives, was built stoutly of oak and then took up one of the drum-sticks, darting with But indicate the beauty that beams beyond all strife. iron. He trod the deck, and believed the vessel it through and about the room, tapping us gently Oh! ye should cultivate bright flowers above the lowly dead, safe. And when that storm was at the highest, he on the hands and head as it passed. Sometimes it For the mind in beauty bright doth bloom above this silen took the helm in his own hand, and guided her would go under our feet, then dart upwards and mad course, so that she might avoid the rocks; and strike the ceiling. It then went to the drum, and To picture to the living, the loved ones' brilliant Heaven. told his men to cut away the standing masts and beat on it as well as any human drummer, while And oh! as flowers are blooming luxuriant and bright, let-them go, for they bore her down, down con- Mr. Koons played the violin. After that, it took up Oh! let the living banksh all of sadness and of night tinually. And they cut away the masts, and she the triangle, and played on it in the same manner. Where ignorance of conditions have rendered mind so dark, floated free; and the guiding mind at the helm was Also the French harp and the tambourine; the enabled to steer that vessel, until she was clear of tambourine was played (or beat upon) with most all impending dangers, until she had left the shoals excellent time, while being carried through the air and breakers far behind her, until she rode on the with the utmost rapidity. It then took up the tin And all the floral sweetness ye plant above the grave, deep blue bosom of the ocean. And then the trumpet and spoke to us through it. After this, it But pictures forth the future joy in which the soul may lave. captain said, "Let the winds blow; she is stout returned to the table, took up a pencil and wrote Then bring ye flowers of beauty, to deck the silent rest and staunch; we have no fear; God will help those a communication in a minute and a half; which who help themselves; we have succeeded in avoid- covered half a sheet of foolscap on both sides. It ing the perils of the shore, now are we sure to then came round and shook hands with me and avoid the perils of the occan. I will trust the God several others; it felt cold, and appeared to be who helped me." And he did trust God, and without bones. The voice then bid us "good And as they find how much their friends are laboring below, arrived safely in his harbor. And the sun shone night," and the manifestations for that evening again on smiling faces, and the laugh rung out, and were finished. hands shook hands in joyous glee, because they had not despaired in the greatest difficulties of their long voyage. They had dependence upon God and of mind is required of those who go there. Believers their own strong right arms to save their ship, and and skeptics are alike welcome.—And the Spirits to arrest her in the straining struggle against the themselves (if they are Spirits) are most reasonamad rushing of the angry waters.

When you start on your journey, be sure you Prove all things, and hold fast that which is have a good, stout captain, staunch and brave crew, an oak and iron ship, and then, if the winds blow madly on your course, and seem to be determined on your destruction, cut away the towering masts of sin that rise above your decks, and let them be swallowed up. Sail out boldly; stand up always tangible and evident to the external senses. and brave the blasts and dangers near the shore, The man, the true independent thinker, can appreand you shall ride upon the deep blue waters; you shall arrive in a haven of safety and happiness. Examine well the ship; start with a good crew; a brave captain, and a staunch vessel. Seek the broad bosom of the ocean of truth, and you are safe, placing your dependence always upon Him who says to the wind, "Blow here, blow there," and the winds obey.

You cannot see the end; you cannot look beyond the capes; you cannot see the ocean. You think, because your bark has just left its haven, and is already experiencing storms and dangers, you should put back, and some of you remain in port. I tell you this: Remember if you remain in port, and do not start out at all upon your voyage, there will be no greeting of friends on the other shore; they will not come to you, but you must go to them. No matter if the wind does howl; no matter if the waves do toss their angry crests towards heaven; no matter if there be rocks and quicksands on this side and on that; no matter if you are obliged to cut away your masts, and send them hurtling down the gulf: Remember that the other shore can be reached, if you will do your duty and have faith in

I have said all these things because they needed in your hearts. I would have you think, when similarly and will prevail." However many false smile upon the world's face. They will come and ordeals, the brighter does it shine forth from its see you. The smile that you will see will be a shown them the way.

Press forward; the reward is glorious, the happiness is supreme, and, better still, eternal.

Wonderful Spiritual Manifestations in Ohio.

traveling in the State of Ohio, I was informed that truth, does so by his internal or Spiritual nature, Spiritual manifestations, of such a nature as to con-although it may be through material or external vince any candid man of their reality, might be senses. The exalted mind reaches beyond the exseen at a log house, situated in the township of terior, and at once enters within and grasps at truth, Dover, Athens County, of that State. I was a pure, unmixed truth, and feasts upon the rich place, expecting to witness a gross deception, and that can reach within, while a resident of this sphere, fully confident of my powers to expose it as such. will enter upon the inner, or immortal life, in a con-Instead of this, however, I left the house fully condition well adapted to a more exalted state of existvinced of two facts :-

an intelligent power.

Second, that that power was not human. These two facts are admitted by the whole neighborhood, with this addition, viz: that the power is "The Decil." And so firmly are they convinced of this, that some have thought to do God service by burning up the crops and barns of Mr. J. Koons, (the owner of the house where the manifestations are ness, by which, they expect to cast the devil out. I will, however, give you the facts without further comment.

The way to Mr. Koons' house leads through several miles of mountainous woods; it is one of the wildest countries I ever saw; here and there bright and when found, treasures it up, as a jewel of unlittle streams come jumping over the rocks and purchasable value. down the mountain sides; echoes ring through the The howlings and sneers of the undeveloped no thick forest-it seems, indeed, the fit abode for Spir-longer hold the free born mind in abeyance. It is its. Mr. Koons'house is a large one, built entirely eagerly served by the rightful lord of the manor. of logs, and by its side stands a smaller log house, The ignorant tenant who without right has so long which was built for, and in accordance with the di- ruled is ejected, and cast out into the element of rections of the Spirits. As I approached the house, darkness, where he belongs. I saw some eight or ten men outside the door, en- Truth, -Divine Truth, asserts her birthright, and gaged in conversation. They, too, had come there to reigns supreme. She goes on conquering and to examine. They had just been listening to an conquer. Old dynastics, forms and cermonics, address of two hours' length, given through a me-crumble at the touch of her mystic wand. Ignodium, on temperance. I spent the afternoon in rance and superstition stand aghast. Persecution examining papers, purporting to have been written reels, totters, and falls from her blood-stained peby the Spirits, some of them written while the room destal. Love, Divine Love, guided by supreme was under lock and key, some written in the pres- wisdom, floats placidly over the ocean of infinity. ence of many persons, without the aid of a medium. Truth is the great beacon-light that guides and diin a manner hereafter described, and some written rects the expanding souls onward towards the Great through mediums. These papers were almost en- Vortex or fountain from which all things created tirely upon theological subjects, and contained some had their birth. Truth pervades, comprehends, of the most able arguments.

The Spirits there, manage things to suit themselves, and they give notice of what manifestations they intend to make a week beforehand. When I' It is proposed by the Society for the Diffusion of was there, they had determined to give some grand. Spiritual Knowledge, to open rooms and provide demonstration. At 7 P. M., by the Spirits' wish we media for the investigation of the phenomena conentered the room; there were about twenty-five nected with Spiritalism. persons present; at one end of the room stood a . The necessity for making repairs upon the prem-After we had been placed in such a manner as to and welcome all inquirers after truth.

sky, hurling its crested shafts as if trying to pierce make it impossible for any one to move about the whistled in the rigging; she sped on and on, and to see that there could be no deception. Having the furious winds rushed madly. Her course was done this, the light was put out, and a quantity of dangerous, rocks hung threatingly over her lee; the phosphoric light was placed upon the table which was waves dashed angrily against her sides; the winds sufficient to make us see distinctly what was going destruction. She had left her port in the morning, ces of phosphorus was lifted from the table, and since:was stout and brave. The captatn knew that we saw a hand, (exactly the shape of a human He knew that if he could gain that ocean, the palm, of itself, so as to make it perfectly visible. But your tears should never mingle amid these saddened hours

Such are the manifestations which may be seen

every day at the above place. No particular state ble,-for they wish none to believe without thor-So with every ship; so with every enterprise, ough tests, and they say to all who go there: good." Yours truly,

Heaven-born Truth! The decleration of things that have a real existence. Real, although not ciate truth as well, when disconnected from the exterior, as when clothed in a garment. The gross and undeveloped mind can comprehend and appreciate truth only when clothed with a gross, tangible the present forms of civilization are laid. The class of minds exterior, which reaches the outer senses.

globe who could entirely appreciate the "naked truth."

Occasionally a bright Spirit has been born into the world, who, with a glance of thought, could reach far into the interior, and at once enter upon the plain of causes, and read from Natures own Book, truths, which to others could only be comprehended by a long and tedious examination, through material agencies. These few are monuments in the world's history, that will for ages be seen as milestones, marking the progress and development of mind. Little has the world appreciated the true cause of these periodical manifestations of superior minds. Little did the Savans, and Materialist philosophers of by-gone days, realise that that phenomena was a manifestation of a principle, that was possessed by all, in a degree, but only required an opportunity, to ripen and mature, to become unfolded to a more remarkable extent than to be said, and I would have the lesson implanted any of the so-called prodigies of Nature. The clouds hang darkly above you, that perseverence, energy, brave hearts, dependence upon God, will long continued the practices may be upon such long continued the practices may be upon such carry you through. As the compass to the mariner, theories, all will sooner or later crumble to pieces so will that faith which has been taught you be to theories, all will sooner or later cramble to pieces you. The other shore is nearing; the friends their own rottenness; while truth is eternal which you will meet there will rush in gladness to but pure gold, the more it is tried in the fiery claiming paternity of Deity, and is like the refined greet you as elder brothers; as those who have own intrinsic lustre. It lies at the foundation of all things in Heaven and on Earth. It is coeval in

God, Himself, could not exist without this principle. It is infinite and omnipotent-it is God. Wherever Truth is discovered, God himself is man-Ma. Editor: Dear Sir—A short time since, while i fested. Truth is Spiritual. He that can discern skeptic, and full of fun and frolic, I sought the fruits that expand and develop the soul. The mind ence which shall rebound to a far more delightful First, that the manifestations were produced by and happy frame of mind, than those who only appreciate the material or outward life.

The intuitive minds, that have at different periods appeared, were typical of the era that is now dawning upon the world. Mind has generally been developing itself for ages past. Occasionally there proof of the assertion, that men are now inspired, and many to a has been an influx of the Spirit of Truth, possessed by mortals, that has astonished the world; and made.) and doing sundry other acts of loving kindsuch mortals. But, thanks to the great fountain of Infinite Truth, man has burst the fetters and manacles of ignorance that chained down his race to the car of error, superstition, and persecution, and the

and is all in All.

To the Public.

table on which was placed a drum, a tambourine, ises leased by the Society, and other causes coma tin trumpet,—about eighteen inches long—an in- bined, have prevented the completion of the necesstrument of music which Mr. Koons called a French sary arrangements. We trust, that during the harp, a triangle and other musical instruments, ensuing week, we shall be able to open our Rooms,

POBTRT. And Poesy, too, shall lend Her aid, Persuading as she sings --Scattering o'er your shaded earth

Sweet incense from Her wings. The Grave.

medium of St. Louis, at a circle in New-Orleans, some weeks

The following was written through Mr. Thos. Gales Forster,

Where, mingling tears with Nature's bloom, the living ofter Oh! 'tis a bright and beautiful feeling that animates your Love

bed;

And let the heart in wisdom grow, as blooms the bright L

Whose fragrance, and whose beauty, so lovingly disclose The blooming progress of the soul, above the form's repose;

Of friends who've left but memory within the loving breast: And as ye decorate the grave, oh! shed no bitter tears, But lift your souls in joyousness, and banish all your fears.

For the friends whose forms lie mouldering beneath the silent so Are not confined, but freed and blessed, and reveling in Good They seek in love to comfort them, and teach in love to grow,

*The La Marque rose is the most luxuriant of that class of flowers in the South and is remarkable for its fragrance. The name was derived from the following incident:—During the campaigns of Napolcon, Gen, La Marque fell a vietim to the ambition of his leader, and was buried in some obscure spot. Afterwards, one of his private soldiers, finding what he supposed to be a beautiful plant, placed it upon the grave of his officer, and in the following season its luxuriance and fragrance were made manifest. It was afterwards brought to this country, and is much prized in the South for the qualities, named. These s much prized in the South for the qualities named. These sets were unknown to the Medium until after the piece was

LEVIEW OF BOOMS.

Under this head we shall present, from time to time, concise examinations of books whose object it may be to further the cause of truth, in any department. We give below a specimen which has been written by Spiritual impression, the medium never having read the book in his normal condition :-Spirit-Manifestations Examined and Explained, &c. &c. By John Bovee Dods, New-York: De Witt & Davenport.

On the whole, this work will be of immense advantage, ina much as it will attract the great mass of mind already startled by the first shock the New Philosophy has caused by invading the labyrinths of erreneous impression on which the fabric o attracted by this work could not be reached by the positive affirmation of the truths of the Spiritual phenomena; but, coming But few have appeared upon the face of the in the form of a negative acknowledgment of power above the developed forms of thought, truth will steal gently into the mind of the age, and will soon open the door for the rational enjoy ment of all that Spirits and Spiritualists claim. Be not uncharitable to the outside aids to the great progressive thoughts of the time. Allow this work to form a step on the outside vestibule of the great temple of the interior. Encourage rather than discourage its circulation. A small pebble will cause a commotion in the waters. The slightest ripple on the public mind will be enough to prevent stagnation. The wind first moves the waters by almost imperceptible movements, then increases gradually until the whole surface is lashed into foam. Take this work into fellowship; commune with it as with a younger brother whose want of experience is his greatest error, and whose greatest virtues lie in his correct tendencies. Endeavor to give new direction to the power displayed throughout this work. It contains many truths it were well for Spiritualists to learn; it contains virtues of an elemental character, it is true—but necessary to the clear understanding of the modus operandi of Spiritual intercourse. The psychological and mesmoric phenomena remain up explained; nor can any rational understanding of them be had ave through Spirit-communication. If Spirits in the body mmunicate by those interior or abnormal methods, why may not Spirits out of the form avail themselves of the same facilities: If time and space have no control over the media of communication between the Spirits of earth, then Spirits living our ng their proper element.

> Unfortunately for the stability of the hypothesis of the work he facts which the author acknowledges will upturn his theory to exist, and are within the reach of every inquiring mind. We have more charity for the theory than to hinge it upon a denial of facts within the range of reasonable inquiry at the time of writing his otherwise able production. It is not the object of Spirits to bear down upon the weak points, but to present their gs upon the public mind. Progress is the element through which the mind derives its nourishment. And one step in adcance is bailed with joy. Stepping from the present plane of eaches out again for further food, and, as the author has truly observed, it has but one step to make into the Spiritual Philos-

The Religion of Manhood, or the Age of Thought. By Dr. J. H. Robinson. "No Atonement without Repentance —No Repentance without Reform—No Reform without Works," Boston: Bela Marsh, No. 9 Franklin-st.

We have in this volume a glorious contribution to the livin iterature of the day. It is refreshing to meet with such a work upon the tide of books that is floating past us, and to be able to atch from the rapid stream that is bearing most of them t oblivion, such a treasure for preservation from a like fate. A good book" is the best gift man can bestow upon his fellow ian, and this is eminently such a one. Abounding with a rich exuberance of thought, expressed with masterly diction, this epitome of Religion comes to the great heart of Manhood and This Book is published at the request of several gentlemen of

Boston, who were privileged to listen to the truths contained herein from the lips of Dr. Robinson, and who made the rejuest in order that others might partake of the feast of thought thich they had so profitably and pleasantly enjoyed. It is prefaced with an introduction by the author, in which a brief, comprehensive statement is given of the origin and progress of the work; allusion is also made to Inspiration generally, and argunents advanced in support of the position that if God has re vealed himself in previous times, he can and will in the present ime. A second introduction, by A. E. Newton, enters fully i the question of Inspiration, and brings from the Bible, and on ancient and modern theological writers, abundant testi ony in very high degree. He compares the conditions of the prophets luring their states of Inspiration, as recorded in the Bible, with the conditions of men speaking or writing from impression in therefore very wisely concludes that what is received now in this manner, is as reliable and as much authority to us as any re ceived in any former times; and in some cases more so, for that of the past comes to us through the "distance" which "lends en chantment," but that we now receive is direct.

Coming to the body of the book, we meet an "Invocation which for pure expression of chaste thought and real sublimity of idea respecting the Creator, has never been excelled, not even w anything in the Bible itself. About twenty subjects ar treated of in the volume; among them are, "Original Sin." "Th Resurrection and the Judgment," "Expiatory Offerings," "Regeneration," "Familiar Words to a Circle," "Angelic Ministry. Labor," "Destiny of Matter," "Great Man and Heroes The Conflict of Ages."

A volume like this should be as wide-spread as the English anguage. It is a book full of great and enduring truths; and hough they conflict with the long-established doctrines, and tend to annihilate the authority of every kind save that of the from place to place. I am not in a condition to give you the voice of God speaking through the intuitions of man, yet they will survive all wars, live above all deaths, and stand forever in helr native strength, firm and immovable as the throne of God. We thank Dr. Robinson for this book. It will lead its renders o think; it will give them better, and broader, and truer views of our Father in Heaven, and thus prepare them to live in this state of existence with higher hopes of the future, and conduct them to that future, better prepared to meet it, and to enjoy it, han had the thoughts of the book never been in their minds.

We return our acknowledgments for three volumes of the Spiritual Telegraph," Library Edition, received from Messrs. Partridge & Brittan. We consider the above publication of in calculable value to the cause of Spiritualism, and to individual spiritualists and inquirers. The Telegraph has always been a store-house of facts and evidences judiciously selected and ar ranged, and the volumes before us are culled with care from the great collection. We have here evidence, well substantiated, a thousand times more than sufficient to convince all candid minds of the great truths of active, living immortallly, and of communications between the spheres of Earth and those of Heaven. The publication of these volumes by our friends of the Telegraph was, a judicious movement; and we would carnestly

recommend those who desire to extend the blessings of Truth to use their exertions to disseminate as widely as possible a knowledge of the facts which they contain. We would gladly extend our notice of these volumes, but the press of other matter obliges us for the present at least to forego

The initial number of the "Sacred Circle" has also been rea sufficient guarantee of its sterling worth, and if it maintains Jesus, that I sometimes despair and with a sad legart fear that,

It will be looked for with anxiety and perused with We extract a portion of the leading article :-

We extract a portion of the leading article;—

"Epiritualism enjoins upon us a more earnest and practical obedience to the law of Love one another! than we have ever conceived of. It is not a matter of option, which, as the rubric of some of the churches says, 'the minister may say,' or may omit, but it is a positive and an imperative command, which cannot with impunity be disregarded. And obedience to it consists not merely in repeating it once in seven days, but in carrying it into the daily walks of life; not merely in putting it on as a holiday garment, but in wearing it as our constant apparel; not merely in forgiving our neighbor the wrongs he may do us, but in loving him even though he despitefully use us: not merely in n loving him even though he despitefully use us; not merely i giving aims when the object of our compassion falls in our way but in seeking it out amid its squalid wretchedness, its repulsive poverty; not merely in condemning the evils which others per petuate around us, but in earnestly and actively toiling to pre

ent them or to obviate their unhappy consequences.

"And Spiritualism unfolds to us the legitimate purpose of government among men. It teaches us that it is not to increase our wealth, not to elevate one class at the expense of another, not

our wealth, not to elevate one class at the expense of another, not to fisten the chains of bondage upon any, not to restrain man in his progress toward the high destiny before him; but it is to develop the human mind, and bend to that object all of animate or inanimate Nature around us. To show how this may be, will also be a part of our task.

"And now, in view of the considerations which we have thus briefly presented, and on which we shall dwell more at large hereafter, we think we may well claim for the faith which we profess, that it may indeed improve the condition of man, and make him both better and happier, even in this, his earthly existence. To be happy is man's chief aim, to be cheerful is his first duty, and loving God and his fellow the means by which these ends are to be attained."

telligent mind.
"So, too, it will be our effort to show how it is that Jesus of Nazareth is our Savior and Redeemer. This, too, has been a fruitful source of discord in the Christian world, and many, very many, unable to receive the doctrine, so carnestly contented for by some, of his attonement for our sins, and seeing in it, among men, a strong temptation to alife of sin because of the hope of vicarious atonement for it, have rejected all faith alike in his mission and his reaching. To sait seems by no means improbable that a atonement for it, have rejected all faith alike in his mission and his teachings. To us it seems by no means improbable that a further revelation should be made to man on a subject of such momentous interest, and we believe that it is now being made. We can see that it was by living, not by dying, that he redeemed us, and that he was Savior by his teachings, which, disrobed of the gloss which men's inventions have thrown around them, are capable of litting us from the degradation of sin and ignorance and undering us into the grateful light of the grayed. rance, and ushering us into the grateful light of the gospel of

nutely as we would wish; but must content ourselves with urging upon our friends the propriety of procuring the pamphlet and carefully perusing its contents for themselves. We heartily wish the projectors of the enterprise God speed. Have faith that in an honest cause, success will follow striving.

New-York Conference of Spiritualists.

AT DODWORTH'S HALL, MAY 9, 1854. Mr. Pierce, a medium who has been traveling in the West for the past six months, gave a very interesting account of his doings in several places-Baltimore, Cincinnati, St. Louis, New-Orleans, &c. Through him as a medium the cause had received be manifested, and many converts had also been made. By Spiritual direction he had called on many influential men, total trangers to him, but who, on being pressed, acknowledged their belief in Spirituality, at the same time stating they did not wish to be known as believers, as it would injure their reputation. Means had been provided through Spiritual agency, to pay all for assistance of any one. Mr. Pierce gave an account of some very wonderful Spirit-manifestations at the house of Mr. Koons in Ohio. [We publish, in another column, similar accounts. which we derive from a correspondent.] The speaker alluded to the berefits which he had witnessed arising from Spiritual in-Suence; the blind had been made to see, the deaf to hear, the humb to speak, the lame to walk, and many who had never believed that there was a God, had been brought out of their unbelief. He spoke of the probable results of the movement on the whole human race; that they would be brought to understand their true position toward God and man, and the truth would make them free. Spirits were hovering around and he could see them, laden with flowers, asking earth's inhabitant to receive them; and when they were repulsed, they turned away with saddened hearts and downcast eyes. At the conclusion of quite an eloquent speech, Mr. Pierce stood upon the

Mr. Andrews begged here to say a few words, if it would no hink Spiritualism was solely intended to exhibit mountebank ricks to a gaping world; it had a higher mission to fulfil. These vonderful manifestations were well enough to convince skeptest but after becoming once convinced of super-Spiritual por r, the mind wished for something higher,-and that wish would e gratified. He had himself been skeptical-had investigated, and had been convinced that there was truth in Spirituality. As arge share, and of the most extraordinary character, some o which he related. They consisted mostly in tests of a telegraphhis friends residing in distant cities, under circumstances which higher; it was to pave the way to universal happiness. Mr. English, such as the following: Spirit of Ben Johnson, which evinced great ability of composi tion, and breathed a Spirit of love to man. In view of thes progress upon the platform presented by this theory, the mind fact of Spirit-communication to leave table moving and turn things, the speaker desired all who had become convinced of the

turned to his normal state.

their minds to Spirituality in its most exalted sense. Dr. Grav took the stand because no other speaker was dispo d to do so, to give a suggestion which had occurred to his mind during the day. It seemed to him to have been a prominent idea in Paul's mind to release the reforming Jews from the gyves of their church observances. It is a topic he very frequently touches upon, and always with his utmost energy, and with the oldness of a rationally free man. Christ had not by precept aught the obliteration or repeal of any single one of the Godgiven laws and technical observances of the Israelites, yet Paul oldly creates a logical repeal; he opposes his reason alone to the wonders of the Exodus, may, even to the very thunders of Sinal. "Stand fast," he says, "in the liberty wherewith Chris-hath made you free!" On this topic he with stood Peter, chargng a time-serving obliquity on his senior colleague, and vehemently insisting that the new facts from the unseen world dis-solved the fetters of the old institution instead of adding new links to them for the Gentiles. Christ dissolves the relation which bound Paul to the knife of circumcision, and to the smok ing altars of sacrifice; and this is done by an obscure Gallilean one who had none of the God-consecrated antecedents et a priest or law-giver about him; a man not in any legal way connected with the temple-worship or powers-an outsider in al enses, not born within the precints of the sacred city, and this too, by a logical inference from a series of new and powerful Spiritual manifestations. Christ had not said, "I repeal and anpul," but Paul said, "it is repealed and abelished." Paul saw new ideas of God-of crimes and their reparation, and he firmly says the law's function is full and done; and he triumphantly reaches freedom from the hurtful, because now artificial, sense of sin it would create in the mind of the receiver of the new Philosophy. I, too, feel the same logical freedom, the same ra ional emancipation, not only from the church observances, but from prevalent ideas of God, of man, of punishment, of forgiveness, of the Past, of the Future. I, too, say let us stand fast in the Liberty wherewith the manifestations of our day are making

Mr. A. J. Davis was called upon to speak, but that gentlema stated that as he made it a point never to speak unless moved by the Spirit to do so, he must decline at this time. He hoped the time was not distant when he would be able to address them, when he should do so with pleasure.

COERECTION OF CERECO.

FITCHBURG, Mass., May 1, 1854. Mr. Editon: Dear Sir-Your letter of April 5th was duly re ceived. Various engagements have prevented me from respond ng to it until now. I am now on my return to Barre, where I hope to arrive this week, and trust that more lelaure will b granted me to write than I have been able to find while moving progress of the Spiritual movement in the various places which I have visited during the past winter; for my mission seems to e to write or speak impromptu, in verse or prese, the thoughts which flow in readily and involuntarily, without any effort of my part, and which are often too profound for my comprehen on, unassisted by the Spirit-vision and intuitive perception of my mind's callightenment.

Most of my writings consist of abstrase and metaphysical objects which have never been published, and in many intances never read, they being not interesting to minds that ok not beyond the external manifestations.

and clouded intellect. But what caused me the most anxiety was recombined to the other fact of my total ignorance of the so-called manifestations as being held forth, they are a confirmation, by no means to be gainsayed.

I do not wish to speak discouracingly of the prespect of the reformatory nature of the Spiritual invorcement; but I see so little of the true Spirit of unselfishners, even in the most elevated minds of those calling themselves Spiritualists, that the sigh will unavoidably find its way out from the depths of my soul's as to be put to death. But I could not wish to speak discouracingly of the prespect of the reformatory nature of the Spiritual invorcement; but I see so little of the true Spirit of unselfishners, even in the most elevated minds of those calling themselves Spiritualists, that the sigh will unavoidably find its way out from the depths of my soul's as to be put to death, but claims of my feet unloosed and I fled to the mission-station that was then established, and was to be put to death, but claims of my feet unloosed and I fled to the mission-station that was then established, and was to be put to death, but claims of my feet unloosed and I fled to the mission-station that was then established, and was to be put to death, but claims of my feet unloosed and I fled to the mission-station that was then established, and was to be put to death, but claims of my feet unloosed and I fled to the mission-station that was then established, and was to be put to death, but claims of my feet unloosed and I fled to the mission-station that was then established, and was to be put to death, but claims of my feet unloosed and I fled to the mission-station that was then established, and was to be put to death, and was to be put to death of the sale solution that was to be put to death and the true and the any long of the cause of the sale solution that was to be put to death the claims of the sale solution that was ceived from the same publishers. The names of the Editors are mility and forbearance, which characterized the great Reformer,

the high tone assumed in the number before us, its success is the past and present sectarian schools of bigotry and error will but prove the teachers of the downfall of this new school of delight in the family of every intelligent Spiritualist in the land. | Truth, and that I can read even now the doom of the present Spiritual movement, in the doom of the present theology, rumbling as it is, to give place to this purer, which in its turn likewise, must also crumble to give room for a higher; or in other words, that soon, very soon, a reform must spring up out of this reform; that there must be a sifting of the chaff from the wheat. But I will not thus anticipate, nor weary you with

As I am but an indifferent composer, and rather an illegible penman, I will not inflict upon you more, at this time, but simply state, that you have here inclosed a specimen of my manner of writing. I seated myself this morning, having no idea o what I wished to write, and immediately produced the article nclosed, which I submit to your judgment. Please write and inform me how I can best serve you and the cause of Freedom.how I can facilitate the Spirit operations through me. The only requisite apparently necessary, is a reporter to copy, in order to relieve me from the physical fatigue.

MR. EDITOR :-- I promised when I left Naw-York that you

should hear from me, and I have only postponed writing to you

with regard to the progress of Spiritualism in this city. And

the information I can give you now is only of a limited charac

up to the present time, that I might give you some information

Thine and Humanity's,

NEW-ORLEANS, April 26 1854

"For our part we will not give up the Bible. We see in it the work of Spiritual intercourse like that which we are now experiencing, governed by the same laws, to be judged of in the same way, and from both alike we are to obtain the rule and guide of our faith; and we will endeavor to inculcate that belief among Spiritualists. But we must not be understood as saying that it is only through the sacred writings that we suppose God reveals his will to man. We see it also in all of Nature around us. The air, the ocean, and the earth, the star-lit dome above us, flashing with the light of the countless worlds that have been fashioned by His Almighty hand, speak also his will to the intercept and the manifestations and developments being in private families, it is impossible to learn many particulars. Suffice it to say however, "the work goes bravely on." There is an interest excited here on the subject, which, from the little I had heard before my arrival, has astonished me. It has astonished me from the fact that I am in a situation to know how strong the prejudices are which have to be combatted in the investigation of a subject so overwhelmingly important as this is. I never before telligent mind. have been so fully impressed with the fact that the prejudices of the human mind can only be overcome by positive, tangible visible evidence. That such evidence is now being given to the world, in order to eradicate from the minds of men the dormant and rotten ideas which have been handed down from the pas unprogressed generations,-ideas that originated, not in the interior development of man's Spiritual nature, but from the cor ruptions of earthly and degraded influences. No one who thoroughly examines these Phenomena can with any reason doubt, And is not this visible, tangible evidence actually required at the present time, in order to impress upon the minds of men the importance of a thorough examination Into their Spiritual naure? Who among the lusy throngs of men that crowd our streets, ever think, or if so but seldom, of that part of themselves, the Soul, which never dies? Not one in ten ever casts a hought above worldly influences. A Spiritual life such as nost of the churches teach has become repugnant to men. The true Christian religion is not taught any more, save perhaps by a few independent men whom the orthodox and the high church denounce as infidel. This state of things cannot, must not, last any longer. Cod's truest, highest angels are rejoicing in the knowledge that they can influence the minds of men to better things. They say to man, as did the Apostle of old, "Man know thyself." This is the sublimest of all knowledge, and how few seek to attain it! Oh! God, send down thy holy influences, to unloose the shackles which bind men's minds to earthly hings alone. Break the fetters of by-gone influences, and make tures will be delivered through Mrs. Britt, of the us remember that the sun shines to-day also! "Oh! why iould we grope among the dry bones of the past, and put the iving generation into masquerade out of its faded wardrobes?" Mrs. Britt and Mr. Forster, mediums from St. Louis, also Mr. it will be seen that allusion is made to these media, Pierce of Philadelphia, have been here, and they have done nuch towards inducing inquiry into the Spiritual philosophy. the medium's expenses without his having been obliged to ask Mrs. Britt is a very good trance speaking medium, and the comnunications through her are of a high character, and chiefly in this number, written through the hand of Mr. the form of lectures. Mr. Forster is a writing medium, the com- Forster, while in New-Orleans. Any communicamunications through him being of a general character and nostly in verse. I speak particularly of these mediums, as you will probably have the pleasure of seeing them in New-York of the Society for the Diffusion of Spiritual knowsoon, and I bespeak for them from you the kindliest attention, as they have done so much towards awakening an interest in Spiritualism in the South. I inclose to you an address "To the Iarmonial Spiritualists and other Investigating Minds of New | a week since, and left this city on Thursday for Orleans," given by the Spirits through Mr. Ferster. It will, I Washington, by way of Philadelphia and Baltimore. think, bear republishing by you; at any rate it will give you an idea of the character of the Spirits that communicate through Mr. F., and insure for him a friendly reception from the Spiritualists in New-York. may be directed.

I have before me quite a large manuscript of most remarkale communications, given by Spirits through mediums in the family of Mr. C. Ferguson of this city. I am sorry that I canplatform for a few moments, fixedly gazing upon vacancy in an not give you a copy of the entire manuscript; but as the origi nal communications were given in Chinese, or in hieroglyphics ertainly resembling the Chinese language, I must content myself by giving you an outline of their character, which I will do in e trespassing upon the time of the Conference. He did not as few words as possible, trusting it may not be uninteresting to you. Pardon me if I become too prolix, and attribute it rather

o my desire to please you, than to spin out a long letter. The first communication which came from this Spirit was of course was not understood, and recourse was had to another Spirit who had previously communicated the same evening. far as wonderful manifestations were concerned, he had had a This latter Spirit could not give the meaning of the characters, gave a description of his appearance, which was as follows: Spirits had carried and brought messages to and from is rather tall, with long black hair, and he wears it tied behind. with a long, full mantle fastened before, with a long tinsel cord

e you ever communicated to any one before? A. Yash ma se yhoo shana hit that whoth in yhoo house.

is own broken English as well as he can.

Yash, yhoo gat ma talka in yhoo house in hoon peper with ish net wa in whoo house. "He says you have one of his communications in the Tele-

raph, put away in your house." It would not interest you to give these questions and answers ny further; and they were only continued a short time, as Mr. lists and mediums, and, as far as practicable, the de-F. was content to receive all the Chinese had to say in his own velopment and condition of mediums. neroglyphics, trusting that at some future time some other Spirit would give a translation. In a short time, (on the 2d of Sept.,) in communicating with one of his Spirit-friends, Mr. F. requested the Spirit to "endeavor to find the Spirit of Dr. Miln, who was sent as a missionary to China about forty years ago, and who sale at Stringer & Townsend's and De Witt & Da-

studied the language and translated a great portion of the venport's. Scriptures, and glied while thus employed." "I think it is posible, but I will endeavor to find him. Q. Did you find the Spirit of Dr. Miln ? A. Yes, he will be here in a few minutes.

Q. When he comes, please ask him to write his name! Rev. Dr. Miln. Q. Where did you receive your theological education ?

A. At Gosport. Q. Do you recollect visiting my father's b ent to China?

A. Yes, perfectly well. Q. Will you please to translate this communication

A. Yes, but it will take a longer time than you can compre nend to translate it into the English language.

The translation is given as follows: A PEATER.

O! God of the righteous and the heathen, hear, O! hear the | Spirits do in reality come down and speak with us; that they prayer of a Spirit that once was a poor benighted heathen, but do bring us high and holy and valuable instruction. who has since embraced the sweet and sublime truths of the Bible. And hear for my sake, for me and my country and countrymen, that they may yet leve you and your laws and pre cepts as they ought; and impress them with their error and cause the light of wisdom and prayer to engage their minds forever hereafter; and do this for their sakes and for those who offer up to Thee their devout and humble prayer. Amen.

The most of the communications appear to be addressed to his countrymen, the Chinese, eloquently appealing to them to shall throw them out upon the waters, and let them seek their hrow away their idols and false gods, and embrace the pure relgion taught by Jesus Christ. In that respect his addresses are not inappropriate to the more civilized nations; for have we not false gods and idols amongst us, which are too much worshipped: Is not the golden calf set up at the corners of all the streets and in the market places, for men and women to worship? Let us pull down and destroy these false gods and worship in Spirit and in truth the one great Jehovah!

"I will with pleasure gratify your wish in giving you a full account of my life from my infancy up to manhood. I can hardly count of my life from my infancy up to manhood. I can hardly can recollect anything that transpired before my fifth year, but I can recollect that I was surrounded with all the luxuries that China could afford. In my tixth year I was sent to Canton to be instructed in all the branches of the mother tongue, and there I remained until my eighteenth year, when I returned to the year. I was under the instructions of the Great Temple of the chief Idol dedicated to the Sun; but by an all-wise Providence the word of the blessed Gospel reached my ears, and I immediately embraced it; for during my residence in Canton I heard of this new form of religion but did not pay any attention to it, and did not until the day on which they exhibited in an open car the great god of the leathen, and it was not until the moment that I saw my dear and only sister sacrifice her life before it, by throwing herself under its wheels and being crushed to death. From that time I thought very seriously about the this Spirit gives of his earthly existence: look not beyond the external manifestations.

I could give you many facts and statistics connected with my development and experience as a medium, but I seldom refer to the past, allowing the work of each moment totell its own story as it occurs, not bringing the past with the present, thus crowding the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future. These facts in themselves the present into the future that the present into the future that the future the future that the fu

A HYMN OF PRAISE, COMMUNICATED SEPT. 21, TRANSLATED NOV. 4, 1853. Great Redeemer-Great Creator To thee let universal praise be given

By all mankind. The infant in its slumber smiles In thanks to Thee; The youth, in joyous laughter tones And manhood in its prime returns Thee also thanks For all Thy mercies given. And age, with feeble, tottering steps

And bending form, With silvered hairs and faltering speech . Now bends the knee And raises up his voice In humble praise to Thee. The following was communicated through the hand of another daughter of Mr. F., a little girl, 10 years of age. The charac-

ters are undoubtedly Chinese. It was commenced on the upper right-hand corner, and was written in columns from top to hot om. Translated by the Spirit of Dr. Miln. THE GUARDIAN SPIRIT. Hark, tis heavenly music stealing Round you here,

And angelic bells are pealing Far and near, To dry from sorrowing hearts The ready tear That death has waken'd here.

That they are not near, But know that still they linger round, To guide your wand'ring feet O'er earth's rugged path aright; astray, · Remember we are near.

Oh, do not think, when friends depart,

You will perceive some irregularity in the rhyme, which I do ot pretend to account for. One or two good public test med iums would be of much benfit to the cause in this city, and I am in hopes that some who would be willing to act as such, will soon be developed. Should

To keep you all from danger and from fear.

there not be such, I would advise friend Conklin to take a trip out this way next winter. Trusting that the cause which you and all of us are engaged in, is to result in the redemption of mankind from error and the final establishment of the Kingdom of God on earth, I remain

TRAVELING MEDIA.

[Under this head, we shall chronicle the movements of media traveling throughout the country, so far as we may be able to earn thena]

Dr. L. P. Britt, Mrs. A. M. Britt, and Thos. Gales Forster arrived in this city on Thursday, from New-Orleans, St. Louis and the West and South generally, where they have for some time been engaged in earnest and productive labor in the great cause of Spirituality. It is expected that a course of lectime and place of which due notice will be given. By reference to our New-Orleans correspondence, and the result of their labors. A prose, and also a poetical article will be found in other columns of tions for the above persons, may be left at the Rooms ledge, 553 Broadway.

Mr. Pierce also arrived from New-Orleans about J. Shoebridge Williams will leave this city on Monday next, for Philadelphia and elsewhere as he

Communications for Mr. Pierce, or Mr. Williams. will be forwarded from this office.

To Christian Spiritualists Everywhere. Greeting:

The Society for the Diffusion of Spiritual KNOWLEDGE intend to send forth, beloved brethren with written recommendations, endorsed by the Society. They will go as Spiritual messengers, eiven on the 30th of August, 1853. The medium was the worthy of the respectful consideration of our daughter of Mr. F. The communication being in hieroglyphies brethren and sisters, whithersoever their Spiritual guides may direct them. They will go in the name of the Society, to proclaim the near approach of for, as he said, he could not understand them himself; but he the kingdom of the Heavens, "to proclaim liberty to the captives," "the good tidings of great joy, which shall be to all people, peace on earth and when investigated, would convince any one that Spiritual pow- and tassel." Various questions were then put, and answers good will toward men." They will go, also, to aid when investigated, would centrate any one that spartial porter was there. But the aim of Spiritualism was for something were received from the Spirit of the Chinese, in very imperfect in establishing correlative societies for the promotion of this great, this glorious cause. As the facilities of the Society shall increase, we shall in like Question to the other Spirit .- Please let him write it again in manner send forth "more laborers into the field. that the harvest, now ripening, may be gathered."

> Notice. Our friends will confer a favor by forwarding to this Society the names and residences of Spiritual-

Notice, The Christian Spiritualist may be found for

PROSPECTUS

Deeply impressed with the great truth that the souls of men are immortal, and with that other truth that this immortality of the human soul is living and active,-that the Spirit, when freed from the flesh, can return again to its old habitations and haunts. and communicate with old friends still in the body, and give them

incumbent on ourselves to spread, as widely as possible, the instructions we receive. In order to carry out this end, we have established a publica-tion. Our first efforts shall be, to show to our brother men, by evidence which each and all shall consider conclusive, that freed

instructions derived from high and holy sources, we deem it

We believe that that which we receive from powers above ubears with it the weight of authority. We shall endeavor to convince our brothers of this fact by presenting for their consideration a large portion of that which we receive ourselves; enastamp of truth or error upon the sentiments conveyed. We believe that truth will stand alone; that it will need no defence on our part, and we shall enter upon no arguments concerning the particular sources from whence communications come. We

own havens. But it is not here that our mission ends. We believe that Spiritualism is practical-eminently practicable-in its effects. We believe that it tends towards reform-reform in Government, reform in Religion, reform in the social fabric.

Heretofore, professed reforms have commenced with the external. Men have formed communities, and established rules for living, thinking thereby to regenerate themselves and the world. At the risk of being tedious to you, I will copy the account. In all ages such reforms have been attempted, and in all ages have they failed; for they commenced from the outer and in

As for the manner in which we are to reach that interior, it is new manner in the world. We do not propose to contend and argue and engage in controversy. We propose to present plain truths, as a charitable man presents foed upon a platter, that the hungry may take and cut; so these plain truths will be taken by

TEET.

[From the Portland Eclectic.]. My Wife and Child. BY RALPH W. HAEPER.

I dream; my gentle wife is near.
A girlish figure, small and slight,
Nay, shall I sketch her picture, ere
She passes out of sight?
Hers is no beauty strange and rare.
Fachlored by rathering rootle and Fashoned by rapturous poet's rule— All hearts might deem her very fair, And not one, beautiful. Not beautiful to painters eyes, Because her noblest beauty lies Not in her features' faultiess grace, But the sweet meaning of her face.

A look of patient gentleness
On lip and brow screnely lies,
And oh, a world of tenderness
Shines softly in her sunny eyes!
Her lips—to me no "rose-bads wet"
One half so beautiful could be—
I love them that they never yet
Spoke one unloving word to me!
There is a sweet and nameless grace
Floating around her form and face—
The hearty of a lofty soul The beauty of a lofty son es and beautifies the whole

And when the tiresome day is gone. And the sweet evening time comes t And wearied out with toil and care I sink into my study-chair, I sink into my straty-chair, Closing my eyes to curtain out The vexing shades of fear and doubt— A thry foot, with noiseless glide, Comes stealing softly to my side— Bright curls adown my shoulder twine, And ittle fingers hide in mine— And graph tones shade we are And atter integers mile in mine—
And gentle tones salute my ear
With words of sympathy and cheer.
Oh! I could meet, with dauntless heart,
The sternest, darkest ills of life,
With such a guardian as thou art.
My own beloved wife!

My child! my darling bright-haired boy!

A happy laughter-loving sprite,
Whosa heart is mirth, whose life is joy.
Undimmed by shade or blight.
He has his mother's curls of gold,
His laugh has just her ringing tone.
And in his features I behold
The softened likeness of my own. The softened likeness of my own.
And gazing, oft I wander back
Along my boyhood's flowery track,
I roam again beside the stream. I see again the waters gleam. And stooping, see, or seem to see, My face reflected back to me!

My face reflected back to me!

My wife and child! my all on earth!
Oh! what were life, bereft of them?
Beside their love, how little worth
Beems glory's brightest diadem!
My wife and child! these afe the charms
Which make one cling to earth;—I rise
To circle them in love's foul arms,
And in the act—unclose my eyes.
Where, where am I?—and where are they?
Alas! the dream has passed away—
1 sit here in my darkening room,
Alone amid the dusky gloom—
Ay, all alone—no wite—no child—
A day-dream hath my heart beguiled.
Alas! that airy fancy's sway
Should play such reguish tricks with me!
My wife and child,—I sigh to say,
Are yet—alas!—are yet to be?

Now.

youthful dreamer a lesson which it would be well for him to Arise! for the day is passing

While you lie dreaming on: Your brothers are eased in armor, And forth to the fight are gone; Your place in the ranks await you; Each man has a part to play; The past and the future are nothing The past and the future are nothing In the face of the stern to-day.

Arise from your dreams of the future—
Of gaining a hard-fought field,
Of storming the airy fortress,
Of bidding the riant yield;
Your future has deeds of clory,
Of honor; (God grant it may!)
But your arm will never be stronger
Or needed as now—to-day.

Arise! If the past detain you,
Her sunshine and storms forget!
No chains so unworthy to hold you
As those of a vain regret!
Sad or bright, she is lifeless ever:
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife to-day. Arlse! for the hour is passing;

Arise: for the four is passing;
The sound that you dimly hear,
Is your enemy marching to battle!
Rise! rise! for the for is near!
Stay not to brighten your weapons,
Or the hour will strike a last. And from dreams of a coming battle, You will waken, and find it past.

DETERTO ATTERE

[From the New-Orleans Delta.] Harmonial Spiritualists.

New-Orleans, April 3, 1854. address read by yourself, as written through you to be the case, in the present stage of the world, by Spirits, and believing its publication would be of use to the cause of Truth, we therefore respectof use to the cause of Truth, we therefore respectfully solicit a copf of the same for that purpose. Yours, in the cause of Progress,

Dr. F. W. ALLEN, S. CHAS. FERGUSON, 20 M.

New-Orleans, April 4, 1854. 1878, Brethren: I am grateful that my organism tion, until he is too blind, well-nigh, to recognize affords the wisdom of Interior Minds the means of the teachings of those laws, presented as at present, disseminating Truth, as you assure me is the case under the phrase of Harmonial Philosophy, which

by me before your body at its last meeting. Your Brother, in the cause of Truth,

Thos. Gales Forster, Medium.

INVESTIGATING MINDS OF NEW-ORLHANS, Friends: The wide-spread Book of Nature is before you, Developed Minds of the Interior, who are for the replete with lessons of instruction, if Mind's de-preciation. their present condition and future progress.

and pagan folly! Has Mind ever striven to look ages for a mystical Deity, whilst the divinity of into its own organization, or by any means sought their own souls is struggling for utterance. out the operation of the beautiful law of cause and: Ah, may we not with truth assert, that ye of the and deemed any further investigations as prying blessings of your day and generation!

of the various kingdoms beneath man, in accord- struggling during the weary waste of the dreary past,

all things.

Man, was associated with materialistic organization, sought to be inculcated. Occasionally, the Egypcomposed of matter. These two compose the tian night of mind would be illuminated by a ray thinking, moving and acting creature, termed of intelligence from the great storehouse, but its Man. That portion of the compound, consisting of meaning was ever perverted, and men invariably matter, contains a life-principle within itself, which failed in the application. In your day and generawith the immortal portion of the organization. These comprehend the emanations that are dawning upon and examine for yourselves, the truth or falsity of is active only, however, so long as it is associated tion, mind has sufficiently progressed to begin to two principels of existence—the essence of Deity, the race, and some few are learning to appreciate and the life-principle of matter, when placed in the fact, that the Wisdom of the spheres is being conjunction for active cooperation, by regular pro- communicated for the instruction of the Human cess of development, were assigned another feature family. in the organization-the will-power. This faculty,

being.

actions of men seem to be running counter to right, Life. and in opposition to the laws given for the governbeen the sufferer.

that mind - the intellect of man - fails to act, that will render you the benefactors of your race. mony that so eminently characterizes the wonders the operation of organic laws, have contributed to night waned, their dreams grew dim, and the outer throughout its various operations, with that harrun into Error, and failed to cultivate the innate ever descending-diffusing a benign influence The following lines from Household, Words, are fall of whole- purity of its organism! They make not God the wheresoever Media are found suited for the recepvidualized-this creature of thought and action, in tively short time, be combatted successfully. the process of time, yielding to the condition of circumstances, has forgotten the laws that should have governed his being, and in the exercise of the that superstition and ignorance have erected around unbroken siumber, which results from extreme cumstances, has forgotten the laws that should yourselves, the durability of the adamantine wall will-power granted him, has failed to properly the minds and consciences of the race—they feel, direct the powers of which he was possessed, allow-more than yourselves, the necessity for passiveness ing the animal to control the intellectual—the base on your part, and exertion on theirs—they are face of the deep, silent pool, or shallow brook. of matter, for the purposes of Evil, instead of direct- those erroneous conclusions that lead to resistance. ing the capacities of the front into a proper channel Let Media remember that they are designated as of development-to a natural appreciation of the such, not only with a view to personal gratification, Author of His Being, and of that Harmony and but that whilst your Spirit-friends minister to the Love that is continually manifested in all the works troubled hearts of Earth, with regard to the perof inanimate Nature.

front brain, and adopting those of the base, all Earth, at the establishment of the broad and genkinds of Error have crept into the organizations of eral principles of Philanthropy. The teachings of society; and the good and pure principles that are Orthodoxy, so widely different from the beautiful in accordance with the Laws of Nature, have be- and holy inculcations of Christ, are deeply scated come of little force. Superstition and Error, Bigotry and Fanaticism, have taken possession of the minds that the present generation have imbibed their Erof men, and the result of cultivation and refinement, rors from the teachings of those who have gone as it is termed, would seem to be, to lead man fur- before them, who, without reflection upon the truth ther and still further, (so misdirected are their in- or falsity of the lesson given, taught as they had been had fallen asleep cursing his judges, his doom, and Mr. T. G. Forster, Sir: Having been edified and fluences) from a proper knowledge of the Great taught to teach by others who preceded them, who the black, damp fetters which clung like cold adders instructed by the very eloquent and beautiful Author of All. Indeed so much does this appear drew their resources from the polluted streams of to his limbs; and as he dreamed, the prison was

"The poor Indian, whose untutored mind, of which we have spoken, is continually accumu- tivated. To the Officers of the Harmonial Spiritual- lating ill upon ill, and adding ignorance to superstiwith regard to the Spiritual communication read Spirits are endeavoring to inculcate.

It is true, under our silent supervision, the I lay no claim to the authorship, beyond that of Sciences have been progressing, and Literature, in being the Medium through which Spiritual intelli-the abstract, has advanced. It is true, that mind, gence has given it-nor, indeed, to the ownership. in its intellectual progression, is enabled to follow A copy, therefore, is submitted at your request, the sun in the course of light, and the moon in her for whatever disposal your judgment may warrant. gentle brightness. It is true, that mind is enabled to explore the deep recesses of Earth; and bring forth its hidden treasures—but, oh, minds! still how far short do you come of a proper appreciation To THE HARMONIAL SPIRITUALISTS, AND OTHER of the Love and Wisdom that controls the Whole!

present controlling this Medium, desire to say a velopment would but admit of a proper appreciafew words to the Minds of this locality, touching tion. A thousand and a thousand pages glow with living Truths, that need not the sanction of a con-It was a beautiful allegory of the Moor, in other | vention of Bishops to establish their authenticityregions of your Earth, that the wing of Heaven the feathered songsters in their native hymn, or was extending peculiarly far and near over the evening carol, bespeak a higher note of praise to gardens of the Alhambra; and surely the appre- the Divinity that formed them, than ever sounded clative mind, in looking over the unnumbered in the tones of Pulpit Oratory-the tiniest flower beauties that are scattered all around you, would that decorates your mother Earth, as it gently conclude that the allegory of the Infidel Moor was bends to the whistling music of the breeze, or lifts peculiarly applicable to your locality. But though its delicate petals to the morning shower or evening surrounded externally by the bounties of Nature's sun, teaches to man a truer lesson of humility and most prodigal beneficience-although permitted gratitude, than ever the mitre or the gown could continually to look out upon the broad field of indicate-and your own majestic river, meandering Nature's Divine Revelations, may it not be signifi- to its confluence, indicative of the current of Time cantly asked, does the general mind present, philo- wending its course toward the Ocean of Eternity, sophically, the same richness of culture, the same bespeaks more loudly in a thousand rippling tones, luxuriant garniture of development that blossoms the certainty of the termination of Earthly hopes, and blooms at your feet-where God has written and the immortality of the future, than was ever in indelible characters, the beautiful Law of Pro- taught amid the influences of carpeted aisles and gression? Has the general mind caught and appre-gilded altars. Indeed, all Nature, from the simplest ciated the beautiful teachings of Nature, and blade of grass, in its progress to maturity, to the brought to bear the expansive powers of human loftiest emerald mound or snow-elad peak that reason, in the solution of the thousand problems belches into mid-air its volcanic cruptions, blasting that are constantly presented, both in the natural at a breath "the granite's firmness and the lily's and the moral world-or, has it not blindly adhered growth"-all bespeak the grandeur and the goodto the teachings of the Past? To the teachings of ness of that Eternal Mind that pervades the Whole. a dark and unsatisfactory Theology, that, properly But Minds of Earth, amid all these surroundings, understood, is but the result of barbaric imagery are still looking amid the musty tomes of by-gone

effect, as demonstrated in its origin and develop-spresent age of enlightenment might learn a lesson ment,-or, has it not rather been content to adopt of appreciation and gratitude from the imagery of the unsatisfactory declarations of the Pentateuch, the idolatrous Moor, with regard to the peculiar

into the mysteries of godliness, and consequently But a bright and beaming light is now shooting sacrilegous? Oh, it pains the Minds of Interior athwart the horizon of Mind, illuminating the rewisdom, to witness the real appreciation of their gions of thought, and shedding a steady beam of powers and capacities, by their brethern of Earth. intelligence throughout the realm of intellect. Let The human Mind is an emanation from the Great every mind learn a proper appreciation of the and Eternal Mind that controls and governs the source of this Light, and aim to gather in the Wis-Universe, evolved through the regular gradations dom intended to be conveyed. This Light has been

ance with such laws as the wisdom of the Great for a definite appreciation; but the dullness of in-First Cause declared in force in the beginning of tellect cast a shadow for centuries over the domain of thought, and man failed to appreciate either the

This Mind-this emanation in the formation of source from whence it emanated, or the wisdom

Those of you who are commencing your studies to a certain extent, capable of governing and con- in this broad and beautiful field of Science, should trolling the action of the moving and thinking remember one fact, that the experience of others beauty, heretofore unknown. And when your cacan attest, that in the smallest ray that emanates Thus provided, Man began his existence, as the from the Interior there is some light of intelligence gild the portals of the grave with a living light, and ultimate of matter, surrounded by a certain code of given, and that in every manifestion, however inlaws, correspondent to the wants and necessities of significant it may appear, there is a lesson of Wisthe creature—these laws resulting in good, when dom conveyed. Remember this fact—continue not violated; and the opposite, when run counter your investigations with truthful hearts and appreciative minds, and be assured you will attract But, amid the revolving years that Time hath around you such a circle of Love and Wisdom, that registered upon the calendar of the past, it would you cannot fail to progress in a knowledge of the seem that confusion hath arisen. The mind and higher and more beautiful Truths of the Inner

We desire, further, to say a few words, espement of the being, both intellectual and animal. cially to the Media. Your impressibility and pecu-The result has been, confusion and disorder in the liar organizations have developed you as Media of a light eternal might fix upon him. whole inanimate race; and in the absence of that communication between the intelligence of a hap-Good which would have resulted in the happiness pier state of existence and your brethren of Earth; of man, Evil has sprung into negative existence- but many of you, we see, resist the holier influences that are around and about you. A choir of Far and wide they spread the gentle influence, Angel-friends, who have departed from Earth, are and the hearts of life-weary mortals were rejoiced. unhappiness has ensued, and the entire being has ences that are around and about you. A choir of Now, friends, Spirits see this result, as well as often around you-an even on Earth, amid conyourselves; but those minds that have advanced genial influences, you may often inhale Spirit-atbeyond confusion, abstain from attributing these mosphere. The means for the attainment of Spirevils to the causes that your finite comprehensions itual Wisdom are ready for diffusion, and through do. They are too wise to arraign the wisdom of you for dissemination—and yet, for a thousand the Divine Mind, for the fact, that the emanation of supposed reasons you are resisting the influences glimpses of the fair land of light. Forgetting the the Divine Mind, for the fact, that the emanation of supposed reasons, you are resisting the influences Like the rains of the past few days, that, through

of the Heavens and the features of Earth! They refresh and invigorate the bosom of your mother blame not the Author of Mind, because Mind has Earth-so are the dews of Spiritual intelligence some advice as well as beautiful imagery. They convey to the author of Evil. They rather attribute existing Er-tion and promulgation of the principles of Eternal rors, as they are taught, to the fact, that Error has Truth. And through Media, in the process of their usurped the place of Good, as a consequence, upon own development, we desire to concentrate such the violation of Natural Law—the organic Laws of an amount of Intellectual influence from your goodly ranks, and gazing with joy upon the small, being. The combination of Mind and matter indi- Spirit-Teachers, that Error may, in a compara-

Spirits, friends, comprehend more fully than sonal affections and the holier feelings of Nature, Thus failing to cultivate the influences of the still they are aiming principally, in their mission to in the minds of the Human family-from the fact, a broad and general sense-look upon it as a means thoughts of mercy, repentance, and reconciliation provided by the Giver of every Good, for the ad- flitted through his mind, like golden-winged butterproper knowledge of his Maker! And man, still vancement of the entire race—for their freedom flies through a summer garden; and he awoke proper knowledge of his Maker! And man, still vancement of the entire race—for their freedom blindly rushing forward, under the influence of his from the despotism of superstition, and from the and kindness. Did the cold, damp fetters fall from passions, and actuated solely by the organs which misery of those errors that, hydra-headed, grow his limbs? Were the prison doors opened? The predominate in opposition to the Harmonious Laws out of the fruitful soil that this superstition has cul- fetters fell not away, the prison door remained fast;

A few remarks to the general Mind and we are done. Oh, friends, it would seem, in your beautiful region of Earth, surrounded by a world of loveliness and excellence, inhaling a thousand variegated perfumes of floral magnificence, that the heart should be ever fresh and blooming-that the soul future and yet more beautiful Home! It would Jean Paul, seem that here, amid the beautiful surroundings of Nature, that gild even the storm-cloud with grandeur, and add vividness to the lightning's glare, that in the progress of mind, has now become the the great Truths of Spirit-life, ever find a just ap- give the following extracts:-

Sweet clime of the South, how pure and how bright. Thy loveliness seems, as reflecting the light
Of a bright sunny day, or the twilight of even—
Affording man's soul some pure thought of Heaven. Sweet Home of the soul with refinement bedew'd,

Where the heart can but feel its pulses renew d: Where Nature in beauty and fragrance combines, And upward the soul of reflection inclines. The hearts of thy children have ope'd to the Light Of the beauties in Nature, and eschew the dark night

Of misanthropy cold—being social and kind, And alming the race in affection to bind. The rich heauties have touched our Media's soul, And new pleasures of Life to their hearts do unfold; Oh, why in the field of reflection and thought Are the minds of thy children with Error still fraught;

Oh how, in your exquisite garden of God-Where Nature is ever abounding in good— Can the souls of the race admit the dark thought. That the Father of All will e'er curse a part?

A part of the race which at existence ne'er aim'd. Nor sought the conditions by existence attain'd But are the result of One Mighty Cause, Evolved in the process of Nature's great Laws,

The crowning result of matter refined,
The ultimate, Man, by Nature defined,—
Possessing within the pure germ of all good,
For each human soul hath the image of God. Oh how, when surrounded by beauty and Love. Created by laws that your own being more, Can ye still dwell in night, respecting the race, When, in excess alone, can Evil be traced.

Organic Law hath not an Evil, but good-And naught that gives pain can be traced to your God; And those who are teaching the race is deprayed. Have ne'er in the fountain of pure Wisdomlayed.

The total depravity of man is now taught, But Angels of Light no such lessons have sought; For the code of the skies awards innate good To the whole of the race, as the children of God.

Tis true that Evil hath crept into the world, And the banner of Error is widely unfurled; But the ills that are cursing Humanity's course, Were concentered on Mind, 'mid the ages of force,

But the age of reflection is dawning on Man, And bright Angels of Light are unfolding the plan Of the redemption of Earth from Errors o'ercast, By the influence dark, of the shadowy past. And Mind is beginning to unfold, and the race, The true source of Evil, is beginning to trace: And, neath the beautiful Law of cause and effect. These Errors discovered, Man's mind will correct

The Angels of Light have, in love, wisely come. Anording some knowledge of the soul's future home; Oh, yield to the influences, gentle and kind. That are stealing o'er Earth as progresses the mind. Oh, list to the sweet voices of Angelic Love, That are borne on the breeze from bright regions above; And discard not the promptings that Love would incite. Mid the darkened conditions of Bigotry's night. And oh, let your minds reflect on the power, That Angels are bringing to Earth every hour;

Reflect and oh, let the reflection secure The truth and the beauty that to all may inure. For each mind of Earth a Medium may prove, And test for itself the extent of our Love; Then yield ye, oh minds, to the Wisdom that's given. And revel on Earth in a foretaste of Heaven.

Yes-Spirits desire that you should investigate each for himself, or herself. Take the declarations, neither of the Media before you, any that may have preceded them, or that may follow them. Call into exercise your own powers and capacities, sire for truth, and you will find that the inculcations of the Harmonial Philosophy afford a never-ending joy, that the external world can neither give nor take away. You will find that your pathway to the tomb will be strewn with flowers of loveliness and

The Dream Angel.

Once the bright angel, whose duty it is to watch over the happiness of men-the guardian angel of the world-drew near the throne of the Heavenly

Father, and praved: "Give me, O Father, a means by which I may teach man a way how to avoid, in part, at least, the many sins and temptations which the fall hath entailed upon him; for man is not always bad. At times his heart is ready to receive the good which

Then the Father spoke to the angel, and said: "Give him the Dream." The sweet angel flew over the world with his

sister, the Dream. But the soft breathings of the Dream Angel fell not alike on all.

To the good and gentle, who had sunk to rest amid the blessings of their loved ones, and whose slumber was deepened by the toil of good deeds narrow prison of the world, their souls rose up, and spread broad and wide over the land of visions, and gazed with eagle eyes upon the glories. But as the influence of the soul gently closed upon them, even as the corolla of the night flower closes about it, and shuts from its gaze its best loved starry heavens. To the toil-worn, sun-burnt husbandman, who has fallen asleep in despair, and who ever feared lest some grim accident might destroy the fruit of his labors, the sweet dream came like a soft summer shower upon the parched and dusty fields; and as he dreamed, he saw the green corn rising in soft ears-which, at first no larger than flower buds, seemed as he beheld them, to expand to ripe maturity.

There are certain dream-fantasies and strange fever—even as the grotesque blue dragon-fly and the strange water-flitter are found only on the surthe strange water-flitter are found only on the surof the brain to bring into operation the life-principle therefore anxious to induce an abandonment of as the husbandman slept on, the fantastic Spirits who attended the dream flitted about him, and spread a gay confusion over the happy vision, for, as he gazed upon the golden ears, a purple and scarlet cloud seemed to overshadow him, while round about he heard the pealing of bells, the singfriends at the harvest home. Then the purple clouds gathered again about him; but the dream-Spirits, with their long, shadowy arms, drew him through it, and he now stood before a well-filled granary, and the tears of joy ran down his cheeks. His wife and loved ones gathered around him, and their blessings and praises sank into his heart, and mingled with the hymn which rose like a golden cloud from the ocean of his soul. And he awoke from the sweet dream, and blessed it for the hope

which it had inspired him with. But the Dream flew on to a guilty prisoner, who and, worn down by famine and sickness, he perished alone in the narrow dungeon. But the hope which the gentle dream had left in his heart, gladdened his last hour, and he died exclaiming, " Not my will, but Thine, O Father." Behold, there was joy in Heaven!

It has been said that hope alone is left with mortals-but with her abideth her sister, the Dream, who maketh her known to us for by dreams men would ever be alive to messages of love from your are led to Hope-and by Hope shall be saved -

Plain Speaking.

"A true minister must know no fear. He must be a warrior. He must not preach to please the high fever. It is needless to tell of the hold he Justice of the Peace, or the Senate. He must go had upon my heart and services. His childish forth and attack wrong wherever he finds it. Does mother, either unable or unwilling to see his danger, he say it is perilous? When preachers shall do their duty faithfully, by the attractions of a great military ball. I there will be less dogs to bark. They are told to changed his heated pillows, gave him the cooling mind their own business, and not to be meddlers, draught, bathed his feverish temples, and finally at But the minister who never creates any agitation, his request, rocked him gently to quiet his restlessis like the husbandman who never plows, because ness. He placed his little arms caressingly about he may rip up some old roots. It is a peculiarity my neck, and said, feebly, "Sing to me of heaven." of the Gospel that it don't mind its own business. It is aggressive. It don't wait for men to come to "When I finished, he looked languidly up, saying, "Where's Lizzie?" I must kiss Lizzie!" and, as the it for relief, but it goes out to find the man, wherever he is. A Church may have all truth in its heart fluttered like a prisoned bird, and little Charcreed, but if it sits on its eggless nest and never lie was counted one in the heavenly fold. As I incubates, it is just as dead as its opposite neighbor, closed his eyes, and crossed the dimpled hands that believes in all manner of error.

"Preaching is subsistence in life. must have power behind it, or it is dead matter. If men needed only argument, analysis and deductions, then the Bible would be enough. But the system, but to remove sin and evil. The Churches had just bought in his pocket. of the present day, disputing about the correctness him of a number of workmen assembled to erect a for candy. building; they begin to compare their saws, disputing which has the sharpest—their chisels, contending which has the best temper—and their axes,

It was true. Reuben did not spend his money.

It is mentioned in the Museum of Art
and Science that if two fingers of the same hand, never strike a blow or make a tenon towards the erection of the edifice.

Gospel is direct and revolutionary. There was meaning in the declaration of Jesus, that he came to stout, brave men, not gentle men in silk stockings and kid gloves. Their preaching must be bold and applicatory. The Gospel, it is true, is very inconvenient to sinners, but it must be preached, so that drunkards, stingy, crabbed souls, unjust men and oppressors, will feel that it is after them.

"Sometimes the men in the pews are impelled cushioned pews, splendid organ, and have very bor, took him into his family, where he very soon respectable choirs—but don't call such Churches of became a great favorite. Christ—call them Odd Fellows—Mutual Insurance Companies—anything respectable but Churches."

There was one thing about the boy, however, any violens or wrong dun to her by any parson that good Mrs. Johnson regarded as a great fault. thing, but by som soden stoping of her breath.

Dreams.

Oh! there is a dream of early youth, And it never comes again:
Tis a vision of light, and life, and truth,
That fits across the brain.
And love is the theme of that early dream, So wild, so warm, so new,
That in all our after years I deem
That early dream were true.

Oh! there is a dram of maturer years.
More turbulent by far:
This a vision of blood, and of woman's tears,
For the theme of that dream is war:
And we toil in the field of danger and death
And shout in the battle array.
Till we find that theme in a bodiless breath,
Which vanishes away.

Oh! there is a dream of hoary age,
Tis a vision of gold in store—
Of sums noted down on the figured page,
To be counted or and or:
And we fondly trust in our glittering dust,
As a refuge from grief and pain,
Till our limbs are laid on the last dark bed,
Where the wealth of the world is vain.

And is it thus, from man's birth to his grave—
In the path which all are treading?
Is there nought in that long career to save
From remorse and self-upbraiding?
Oh yes! there's a dream so pure, so bright,
That the being to whom it is given,
Hath bathed in a sea of living light.—
And the theme of that dream is heaven.

Little Charley, the Child-Angel.

BY FANNY FERN.

I am one of that persecuted class, denominated 'old maids." By going quietly about the world, taking care not to jostle my neighbors, or hit nous migrations, I have had some opportunity to time to count, but there was enough." study human nature. Lately I have become a My little room has already begun to look homeflowers I love so well to nurture; my canary trills pictures, books, and guitar, drive "dull care away," ticed on the staircase, and in the hall and lobby, a lovely child, who seemed wandering about at his own sweet will, sometimes sitting wearily on the stairs, almost asleep; then loitering at the kitcher door, watching the operations of the cook; then peeping into the half-open doors of the different apartments. As, by a rule of the house, "no children were permitted at the table," it was some time before I could ascertain who claimed this little stray waif.

canary, he ventured to put his little curly head in- and keep it, will in all probability make a usuful side my door. He needed little urging to enter, for he read with a child's quick instinct, his welcome in my face. An animated conversation soon ensued about birds, flowers and pictures—his large honor; but among his pleasantest memories, I blue eyes growing bright, and his cheeks flushing doubt not, is that of the barrel of flour he bought with pleasure, as story followed story, while he sat upon my knee.

At length I said to him, "Charley, won't mamma be anxious about you, if you stay so long? "Oh, no," said he, "Lizzie don't care."

"Why, my mamma! She don't care, if I am only out of the way. Lizzie made me this pretty dress," said he, holding up his richly-embroidered "but Lizzie don't know any stories, and she frock:

"Never mind now," said I, tearfully; "you may stay with me whenever you like and we will be very good friends."

The dinner-bell sounding, a gaily dressed young thing vociferated, in a voice anything but musical, "Charlie, Charlie!" When I apologized for keeping him, she said, carelessly, as she re-arranged her bracelets, "O, it don't signify, if you can have in the intervals, there came the shouts as of glad patience with him, he's so tiresome with his ques-I've bought him heaps of toys, but he never wants to play, and is forever asking me such old-

forth from those deep blue eyes, no time to sow

Poor Charlie, meanwhile put to bed for safe "For of such is the kingdom of heaven."

know any prayers!

One night I sang him these lines: "Sweet fields beyond the swelling flood,

Stand dressed in living green:"on his long lashes, and said, "O, sing that againit seems as if I saw a beautiful picture." taking my guitar, I would sit by his bedside, and watch the blue eyes droop and grow heavy with errand-boy of Humanity-it would seem, that the clergyman who petitioned Congresss in refer-come" was indolently and contentedly bound in keeping.

> Little Charlie lay tossing in his little bed, with a Why, it is perilous to live. had left me in charge of him-drawn from his side words died upon his lips, his eyes drooped, his closed his eyes, and crossed the dimpled hands chased, when he met a friend, who, noticing the peacefully upon his little breast, his last words rang broom with surprise, exclaimed, "Why did you fearfully in my cars, "Where's Lizzie?"
>
> I am not ashamed to A builet fearfully in my ears, "Where's Lizzie?"

> > The Boy who Kept his Purpose.

object of preaching is not to build up a creed or a boy, who stood by, while he put the candy he whom we know, who always gave her mother all

and tendency of different articles of faith, remind Reuben Porter, "because I don't spend my money herself. "You never spend it for anything," continued

than other boys do?

"The ministers of these Churches think it so what had occurred. "I will not care for what he will be, if the eyes are closed, that two marbles or sweet and genteel to attack sin indirectly. But the thinks," he at length said to himself; "I have four peas are touched. If the nose be pinched, and dollars now, and when I have sold my cabbages, I cinnamon be tasted, it will taste like a common stick shall have another dollar, I shall soon have enough," of deal. Many substances lose their flavor when send a sword and not peace. The Savior wants and his heart bounded joyfully, his step recovered the nostrils are stopped. Nurses, therefore, upon its elasticity, and his pace quickened, as the pleasant right and scientific principles, stop the nose of cheerfully home, or to the place he called home, be unable to distinguish one from the other, He had no father or mother there; but, in their

to speak out against wrong, but their pastor tells stead, kind and loving friends. Mr. Porter had died them it is not prudent. If I (said Mr. B.) had a two years before, leaving a wife and four children of a female was discovered in Newbury, under cir-Gospel like that I would throw it overboard. I without property to sustain them. Reuben was cumstances which rendered a coroner's inquest de would never preach to please the pews. There are the eldest; and as he was old enough to assist in sirable. A jury of twelve women was called, and congregations of men who build splendid edifices, the labors of a farm, it was thought best that he a copy of their verdict has been preserved. It was with rich pulpits, handsomely carpeted aisles, well should leave his mother. Mr. Johnson, a neigh- as follows:-

It was what she called a "Spirit of hoarding." She said she never gave him an orange or an apple, that he did not carry it to his room, instead of eat-Perhaps his sisters at home, or dear little brother Benny could tell what became of them.

Mrs. Johnson had noticed, too, in his drawer, box, which was quite heavy with money. She'did not believe he had bought so much as a fish-hook, since he had been in their family. If he should go on in this way he will grow up to be a miser. Mr. Johnson smiled at his wife's earnestness, and remarked that with such an example of generosity as Reuben had constantly before him, he would not believe the child was in much danger from the fault she feared. "It must be remembered," he said, "that Reuben has his own way to make in life. He must early learr to save, or he will always be poor. There are his mother and sisters, too, who need his aid."

In various ways Reuben added to his store. When the snow came, he made nice broad paths about the house, which so attracted the notice of a neighbor, that she asked if he might be allowed to make paths for her. He rose early that he might have time for his extra work, and was well paid for his efforts.—The box grew heavier from week to week. Reuben had almost enough,

One day there was a barrel of flower left at Mrs. Porter's. She thought there must be a mistake about it; but the man said he was directed at the store to take it to that house. Mrs. Porter went immediately to learn about it, and what was her surprise on finding her son had been the purchaser. -How could be pay for a whole barrel of flour? against any of their rough angles, I manage to be against any of their rough angles, I manage to be a the money, and the merchant, the brought in cheerful, contented and happy. In my multituding a box. It was in small bits, which took me some

The mother called, with a full heart, at Mrs. study human nature. Latery I have been study human nature. The mother called, with a full heart, at Mrs. temporary inmate of a crowded boarding-house. Johnson's, and related what had occurred. Reuben wondered why his mother should cry so. He like. The cheerful sun has expanded the fragant thought she would be happy. He was sure he was. He had been thinking of that barrel of flour, and his satisfaction in a gayer song than ever; and my now he felt more like laughing than crying. Those tears, noble boy, are not tears of sorrow, but of the and beguile many a pleasant hour. And now my heart has found a new object of interest. I've noheart has found a new object of interest. I've noself-denial. You have persevered in your determinant of the hell and looky, are not tears of sorrow, but of the nation; you have resisted every temptation to deviate from the course which you marked out as right. You have borne meekly the charge of meanness, so galling to your generous Spirit, and now you receive your reward. You are happy, and so is your mother, and so is your kind friends, Mr. and Mrs. Johnson.

That night, Mr. Johnson remarked to his wife, as they sat together before the cheerful fire, that he had some idea of keeping the little miser and educa-One morning, attracted by the carol of my ting him. "A boy who could form such a purpose, After years proved the correctness of this man." conclusion. Reuben is now a man of intelligence and wealth. He is one whom the world delights to for his beloved mother.—Independent.

The Wasted Flower.

The storms of Heaven have borne thee down; Thy stem is broke—thy leaves are strown In wild disorder o'er the plain, Whence thou shalt never lift again. Thy head, to catch the evening dew, Or charm the lonely wanderer's view.

Yet, wasted flower! the sweet perfume Yet, wasted flower; thy sweet perfume Partakes not of thy fearful doom; It lingers still around the spot Where erst thy form the sunshine caught; And pours its incense on the air, When thou art desolate and bare.

Thou art a type, thou lovely flower!
Of virtue's death-serving power—
Fit emblem of the fragrance shed
Around the truly virtuous dead—
The hallowed memory of the good,
Which from the grave's cold solitude,
Gives to the thought of parted worth,
A charm unknown to things of earth.

Mutual Sympathy-Mutual Associations. The degree of influence which one mind will be

fashioned questions.—Keep him and welcome, when able to exert designedly over another, will depend you like; but take my word for it, you'll repent upon the reciprocity of the association formed beyour bargain!" and she tripped gaily down to tween them. As we have seen, one mind may be Poor little Charlie! Time in plenty to adjust all pathetised by a partial association with another, those silken ringlets; time to embroider all those whom it has seen merely, or of whom it has read little gay dresses; time to linger till midnight over or heard. In this manner, the reader may be the last new novel; but for the soul that looked pathetised by these pages; that is, he may thus be the good seed—no time to watch lest the enemy induced to believe what is here written, or some-should "sow tares." From that time Charlic and I were inseparable, for him or any one else to be pathetised, by design The thoughtless mother well content to pass her into a state of trance, or into any other emotion, time devouring all sorts of trashy literature, or in volition or mental change, there must be an agreeidle gossip with her drawing-room companions, able, mutual association between the two minds for the young father, weary with business troubles, contenting himself with a quiet "good night," and that purpose, and here again we must observe closing the day by a visit to the theatre or concert- that associations ascend in forms, degrees and spheres, from the instinctive to the sensuous, menkeeping, would lie hours, tossing restlessly from side to side, "with nothing in his head," as he innocently said to me. What a joy to sit by his side, correspond with each of the degrees in which the and beguile his lonely hours! There I learned to associations are formed. The sensuous produce understand the meaning of our Saviour's words, sensual phenomena; the mental produce emotions For or such is the kingdom or neaven.

In his clear, silvery tones he would repeat after and volitions, and the spiritual evolve intelligence, in his clear, silvery tones he would repeat after me the meaning of every petition; then he would wisdom, intellectuality. But observe, mutuality say, "Why don't you tell Lizzie? Lizzie don't in the association does not imply equality in all the degrees of mental development. The two minds associated may both excel; that is, one may excel in one organ, and the other may excel in another; he raised himself in bed, while the tears trembled neither your love nor wisdom may exactly correspond, but they may and must correspond in quality, or the object of their love. They may both love the same result, and they must desire it, or no Henry Ward Beecher made a direct reply in slumber, as I sang to him. And she, whose duty, initial association is or can be formed, for love is ashington, on Sunday week, to the attack on and joy, and pride it should have been to lead the element, the origin and the foundation of all Washington, on Sunday week, to the attack on those little feet to Him who biddeth "little children real unity. Differences in the love makes apathy, amid such minds the still, small whisperings of ence to the Nebraska Bill, before a crowded flowery fetters of her own weaving, unmindful that antipathy, aversion, hatred. But where two minds the angel-choir, would ever find a ready echo, and audience. It was a characteristic discourse. We an angel's destiny was entrusted to her careless love alike, there is sympathy, and the results must formed between sensuous, mental or Spiritual love. -La Roy Sunderland,

> CARRYING BUNDLES .- Many people have a contemptible fear of being seen to carry a bundle, however small, having the absurd idea that there is a social degradation in the act. 'The most trifling as well as weighty packages must be sent to them. no matter how much to the inconvenience of others. This arises from a low kind of pride. There is a pride that is higher; that arises from a consciousness of there being something in the individual not to be affected by such accidents-worth and weight of character. This latter pride was exhibited by the American son of Jeronic Napoleon Bonaparte. While he was in College at Cambridge, he was one day earrying to his room a broom he had just purnot have it sent home?" carry home anything which belongs to me," was the sensible reply of young Bonaparte. Very dif-"I would not be so mean," said George Ward to ferent pride was this from that of a young lady the bundles to carry when they went out together, "You have no right to call me mean," replied because she thought it vulgar to be seen with one

The senses of smelling, tasting, and even of feel Do you suppose it was because he loved it more and Science that if two fingers of the same hand, being crossed, be placed upon a table, and a mar-Reuben turned slowly away, meditating upon ble or pea is rolled between them, the impression thought removed the sting which the accusation of children when they give them doses of disagreeable meanness had inflicted on his sensitive Spirit, medicine. If the eyes be blindfolded, and butter ENOUGH did not mean the same with Reuben as milk and claret be alternately tasted, the person with grown people. It had a limit. He hastened tasting them, after a repetition of the process, will

A JURY OF FEMALES.—In the year 1794 the body

"We judge according to our best light and contents, that the death of said Elizabeth was not by There was one thing about the boy, however, any violens or wrong dun to her by any parson or